THE LIVING SCRIPTURES

A NEW TRANSLATION
IN THE KING JAMES TRADITION

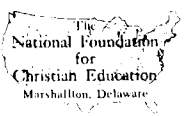
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A NEW TRANSLATION
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THE BOOKS OF THE NEW TESTAMENT

	ABBR.	CHAP.	P.
Matthew	*Matt*	[28]	1
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TABLE OF SIGNS USED TO INDICATE THE PRONUNCIATION OF SCRIPTURE NAMES AND WORDS

The system of markings in this book does not profess to be strictly scientific or logical, but aims at being as simple and practical as it can be made, and is based so far as is possible upon the use of signs which have long been familiar. The vowel, or vowels, of every separate syllable are marked as they are to be pronounced.

The words of which the pronunciation is marked are divided into syllables by short hyphens (-). The syllable on which most stress is to be laid in reading is marked (′).

ä	*as in*	ah, arm, father,
ă	"	hat, Matthew
ā	"	tame, Pharaoh
å	"	fare, Pharisee
ĕ	"	met, second,
ē	"	mete, Peter
e	"	her is unmarked
ī	*as in*	fine, Pilate
ĭ	"	him, fir, plentiful,
ō	"	alone, Joanna
ŏ	"	on, pot
ô	"	nor, Jordan
o͞o	*as in*	zoo
o͝o	*as in*	look
an unmarked o is short, as in pot		
ṡ	"	his
ū	*as in*	tune, Jerusalem
û	"	rude, Judas
ŭ	"	us, Judgment
ў	"	pygmy, Lydia
ȳ	"	style, Thyatira

NEW TESTAMENT

The Gospel According to MATTHEW

CHAPTER 1

[1]The book of the generations of Jesus Christ, the son of David, the son of Abraham. [2]Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers. [3]And Judah fathered Phär'-ĕz and Zā'-rāh of Tā'-mär. And Pharez fathered Hĕz'-rŏn, and Hezron fathered Ram, [4]and Ram fathered Ām-mĭn'-ā-dăb, and Amminadab fathered Näh'-shŏn, and Nahshon fathered Săl'-mŏn. [5]And Salmon fathered Bŏ'-āz of Rā'-hăb, and Boaz fathered Ō'bĕd of Ruth, and Obed fathered Jesse, [6]and Jesse fathered David the king.

And David the king fathered Solomon of her *who had been wife* of Ū-rī'-āh. [7]And Solomon fathered Rē-hŏ-bŏ'-ām, and Rehoboam fathered Ă-bī'-jāh, and Abijah fathered Ā'-sā. [8]And Asa fathered Je-hosh'-ă-phăt, and Jehoshaphat fathered Je-hôr'-ām, and Jehoram fathered Ŭz-zī'-āh. [9]And Uzziah fathered Jō'-thām, and Jotham fathered Ā'-hāz, and Ahaz fathered Hĕz-ē-kī'-āh. [10]And Hezekiah fathered Mă-năs'-sēh, and Manasseh fathered Ā'-mŏn, and Amon fathered Jō-sī'-āh. [11]And Josiah fathered Jĕ-hoi'-ă-chĭn and his brothers, at the *time they were* carried away to Băb'-ĭ-lŏn.

[12]And after the carrying away to Babylon, Jĕ-hoi'-ă-chĭn fathered Shē-ăl'-tī-ĕl, and Shealtiel fathered Zĕ-rŭb'-bā-bĕl. [13]And Zerubbabel fathered Ă-bī'-ūd, and Abiud fathered Ĕ-lī'-ă-kĭm, and Eliakim fathered Ā'-zôr. [14]And Azor fathered Sā'-doc, and Sadoc fathered Ā'-chĭm, and Achim fathered Ĕ-lī'-ūd. [15]And Eliud fathered Ĕl-ē-ā'-zär, and Eleazar fathered Măt'-thän, and Matthan fathered Jacob. [16]And Jacob fathered Joseph, the husband of Mary, of whom Jesus was born, who is called Christ. [17]So all the generations from Abraham to David are fourteen generations. And from David until the carrying away into Babylon are fourteen generations. And from the carrying away into Babylon until Christ are fourteen generations.

[18]Now the birth of Jesus Christ was this way. (For His mother Mary was engaged to Joseph.) Before they came together, she was found to be with child of *the* Holy Spirit. [19]But Joseph, her *betrothed* husband, was righteous and was not willing to make her a public example. *So he* intended to put her away secretly.

[20]And as he thought on these things, behold! an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary *as* your wife. For that which is in her is

born of *the* Holy Spirit. [21]And she shall bring forth a son, and you shall call His name JESUS—for He shall save His people from their sins. [22]Now all this came to pass in order that it might be fulfilled which was spoken by the Lord through the prophet, saying, [23]"Behold! The virgin shall be with child, and shall bring forth a son, and they shall call His name Im-măn'-ū-ĕl" which means God with us when translated (See ISAIAH 7:14). [24]And Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took Mary as his wife. [25]And he did not know her until she had brought forth her first-born son. And he called His name JESUS.

CHAPTER 2

[1]Now when Jesus had been born in Bĕth'-lĕ-hĕm of Jū'-dē-ā in the days of Herod the king, behold, wise men came from the east to Jerusalem. [2]*And they* said, Where is He who has been born king of the Jews? for we have seen His star in the east and have come to worship Him. [3]But hearing *this*, Herod the king was troubled, and all Jerusalem with him. [4]And when he had gathered all the chief priests and scribes of the people together, he asked of them where the Christ should be born. [5]And they said to him, In Bethlehem of Judea—for so it is written by the prophet, [6]"And you, Bethlehem, *in the* land of Judah, are not the least among the princes of Judah, for out of you shall come a Governor who shall shepherd My people Israel" (See MICAH 5:2).

[7]Then secretly calling the wise men aside, Herod inquired of them the exact time the star appeared. [8]And sending them on to Bethlehem, he said, Go and search carefully for the little child. And when you have found *him*, bring me word again so that I may come and worship him also. [9]And hearing the king, they went away. And behold! the star which they had seen in the east went before them, until *it* had come *where it* stood right over the little child. [10]And seeing the star, they rejoiced with exceeding great joy. [11]And coming into the house, they found the little child with Mary, His mother. And falling down, they worshipped Him. And opening their treasures, they presented gifts to Him: gold and frankincense and myrrh [mĕrr]. [12]Then being warned of God in a dream not to return to Herod, they went away into their own country another way.

[13]And when they were gone, behold! An angel of the Lord appeared to Joseph in a dream, saying, Arise! Take the little child and His mother with you and flee into Egypt, and stay there until I shall tell you. For Herod is about to look for the little child in order to kill Him. [14]And he arose and took the little child and His mother with him and withdrew by night into Egypt. [15]And he was there until the death of Herod—so that it might be fulfilled which was spoken by the Lord through the

prophet, saying, "Out of Egypt have I called My Son" (See HOSEA 11:1).

16Then seeing that he was fooled by the wise men, Herod was very angry. And sending men, he killed all the boys that *were* in Bethlehem, and in all of its borders, from two years old and under—according to the time which he had accurately inquired of the wise men. 17Then that was fulfilled which was spoken by Jeremiah the prophet, saying, 18"A voice was heard in Rā'-māh, wailing and bitter weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted because they are not *there*" (See JEREMIAH 31:15). 19But when Herod had died, behold! an angel of the Lord appeared to Joseph in Egypt, in a dream, 20saying Arise, take the little child and His mother and go into *the* land of Israel. For they who were seeking the life of the little child have died.

21And he arose and took the little child and His mother with him, and came into *the* land of Israel. 22But hearing that Archelaus [Är-kē-lāy'-ūs] ruled over Judea, instead of Herod his father, he was afraid to go there. And being warned of God in a dream, he withdrew into a part of Galilee 23and came and lived in a city called Nāz'-a-rēth—so that it should be fulfilled which was spoken through the prophets, "He shall be called a Nāz'-ă-rēne."

CHAPTER 3

1Now in those days John the Baptist came preaching in the wilderness of Judea. 2And *he was* saying, Repent! for the kingdom of Heaven has come near. 3For this is he who was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, Prepare the way of the Lord, make His paths straight" (See ISAIAH 40:3). 4And John himself had his clothing of camel's hair and a girdle of leather about his loins. And his food was locusts and wild honey.

5Then Jerusalem and all Judea went out to him and all the country around the Jordan *river*. 6And *they* were baptized by him in the Jordan, confessing their sins. 7But when he saw many of the Pharisees [Fâir'-ī-sēes] and Sadducees [Săd'-ū-sēes] coming to his baptism, he said to them, You children of vipers, who has warned you to flee from the wrath to come? 8Bring forth therefore fruits worthy of repentance! 9And do not think to say within yourselves, We have Abraham *as our* father. For I say to you that God is able to raise up children to Abraham from these stones. 10And even now the axe is laid to the root of the trees. Therefore every tree not bringing forth good fruit is cut down, and is thrown into the fire. 11I indeed baptize you with water unto repentance—but He who is coming after me is mightier than I, whose shoes I am not worthy to carry. He shall baptize you with *the* Holy Spirit and with fire.

12*His* fan is in His hand, and He will completely clear His floor and will gather His wheat into the storehouse—but the chaff He will burn up with fire that cannot be put out.

13Then Jesus came from Galilee to the Jordan *river* to be baptized by John. 14But John was holding him back, saying, I need to be baptized by You, and do You come to me? 15But answering him Jesus said to him, Let *it be so* now. For in this way it is becoming to us to fulfill all righteousness. Then he gave way to Him. 16And being baptized Jesus went up immediately out of the water. And behold! the heavens were opened to Him, and He saw the Spirit of God coming down like a dove, and coming upon Him. 17And behold, a voice out of the heavens, saying, This is My beloved Son, in whom I am well-pleased.

CHAPTER 4

1Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil. 2And since He had not eaten for forty days and forty nights, He afterwards was hungry. 3And the tempter came to Him and said, If you are the Son of God, command that these stones may become bread. 4But He answered and said, It is written, "Man shall not live by bread alone, but by every word coming out of the mouth of God" (See DEUTERONOMY 8:3). 5Then the devil took Him to the holy city, and he set Him upon the edge of the Temple 6and said to Him, If you are the Son of God, throw Yourself down, for it is written, "He shall give His angels charge of You, and in *their* hands they shall hold You up lest You strike Your foot against a stone" (See PSALM 91:11). 7Jesus said to him, Again it is written, "You shall not tempt the Lord your God" (See DEUTERONOMY 6:16). 8Again, the devil took Him up to a very high mountain and showed Him all the kingdoms of the world and their glory, 9and said to Him, All these things I will give to you if you will fall down and worship me. 10Then Jesus said to him, Get away, Satan! for it is written, "You shall worship the Lord your God, and Him alone you shall serve" (See DEUTERONOMY 6:13). 11Then the devil left Him. And behold! angels came and ministered to Him.

12But hearing that John was delivered up, Jesus drew back into Galilee. 13And leaving Năz'-ă-rĕth, He came and stayed in Cā-per'-nā-ŭm, which *is* on the seaside, in the borders of Zĕ-bū'-lŭn and Naphtali [Năff'-tā-li]: 14that it might be fulfilled which was spoken by Isaiah the prophet, saying, 15"Land of Zĕ-bū'-lŭn, and land of Năph'-tà-lĭ, *by* the way of the sea, beyond the Jordan, Galilee of the nations! 16The people sitting in darkness has seen a great Light, and Light has sprung up to those sitting in the region and shadow of darkness" (See ISAIAH 9:2). 17From that time Jesus began to preach and to say, Repent, for the kingdom of Heaven has come near.

[18]And walking by the sea of Galilee, Jesus saw two brothers—Simon, who *is* called Peter, and Andrew his brother, throwing a net into the sea, for they were fishermen. [19]And He said to them, Follow Me and I will make you fishers of men. [20]And they immediately left their nets *and* followed Him. [21]And going on from there He saw two other brothers, James the *son* of Zĕb'-ē-dēe, and John his brother, in the ship with Zĕb'-ē-dēe their father, mending their nets. And He called them. [22]And they immediately left the ship and their father and followed Him.

[23]And Jesus went about all Galilee, teaching in their synagogues [sĭn'-a-gogs] and preaching the Gospel of the kingdom. And He *was* healing every *kind of* disease and ailment among the people. [24]His fame went into all Syria. And they brought to Him all who were sick, pressed down by different kinds of diseases and torments, and those who were demon-possessed, and lŭn'-ā-tĭcs, and pâr-ā-lȳt'-ics. And He healed them. [25]And great crowds followed Him from Galilee and Dē-căp'-ō-lis and Jerusalem and Judea and beyond the Jordan *river.*

CHAPTER 5

[1]But seeing the multitudes, He went up into the mountain. And when He had sat down, His disciples came to Him. [2]And opening His mouth, He taught them, saying,

[3]Blessed *are* the poor in spirit! for theirs *is* the kingdom of Heaven.
[4]Blessed *are* they who mourn! for they shall be comforted.
[5]Blessed *are* the meek! for they shall inherit the earth.
[6]Blessed *are* they who hunger and thirst after righteousness! for they shall be filled.
[7]Blessed *are* the merciful! for they shall obtain mercy.
[8]Blessed *are* the pure in heart! for they shall see God.
[9]Blessed *are* the peacemakers! for they shall be called *the* sons of God.
[10]Blessed *are* they who have been persecuted for righteousness' sake! for theirs is the kingdom of Heaven.
[11]Blessed *are* you when they shall call you names, and shall persecute, and lying shall say every evil word against you for My sake. [12]Rejoice, and leap for joy! for great is your reward in Heaven—for so they persecuted the prophets who *were* before you.

[13]You are the salt of the earth—but if the salt loses its taste, with what shall it be salted? For *then* it no longer has its strength, but *is* to be thrown out and trampled upon by men. [14]You are the light of the world. A city *that is* set upon a hill cannot be hid. [15]Neither do they light a lamp and put it under a bushel, but upon the lampstand—and it shines for all who *are* in the house. [16]Even so let your light so shine before men that they may see your good works and glorify your Father who *is* in Heaven.

17 Do not think that I came to do away with the Law and the Prophets.
I did not come to do away *with it*, but to fulfill *it*. 18 For verily I say unto
you, Until the sky and earth pass away, not one jot or one tittle shall
pass away from the Law until all comes to pass. 19 Whosoever then shall
break one of these commandments, *even* the least, and shall teach men
to do so, he shall be called the least in the kingdom of Heaven. But who-
ever shall practice and teach *them*, this one shall be called great in the
kingdom of Heaven. 20 For I say to you that unless your righteousness
shall be over and above that of the scribes and Phär'-ī-sees, you shall in
no way enter into the kingdom of Heaven.

21 You have heard that it was said to the men of old, "You shall not
kill." And, "Whoever shall kill shall be in danger of the Judgment" (See
EXODUS 20:13). 22 But I say to you that every one who is angry with his
brother, without cause, shall be in danger of the Judgment. 23 And who-
ever shall say to his brother, Raca! shall be in danger of the Săn-hĕ'-drĭn
—but whoever shall say, Fool! shall be in danger of the fire of hell. 23 If
therefore you are offering your gift at the altar and shall remember there
that your brother has something against you, 24 leave your gift there be-
fore the altar and go away, and first renew friendship with your brother
—and then after you have come back, offer your gift.

25 Agree quickly with him who has a cause against you, while you are
still in the highway with him, lest this one who has a cause against you
deliver you up to the judge, and the judge deliver you up to the officer,
and you be thrown into prison. 26 Verily I say unto you, you shall in no
way come out from there until you have paid the last penny.

27 You have heard that it was said to the men of old, "You shall not
commit adultery." (See EXODUS 20:14). 28 But I say to you that everyone
who looks upon a woman to lust after her has committed adultery with
her already in his heart. 29 But if your right eye cause you to sin, pluck
it out and throw *it* from you. For it is *more* profitable for you that one of
your members should be lost, and not *that* your whole body should be
thrown into hell. 30 And if your right hand cause you to sin, cut it off and
throw *it* from you. For it is *more* profitable for you that one of your mem-
bers should be lost, and not *that* your whole body be thrown into hell.

31 It was also said, Whoever shall put away his wife, let him give her
a writing of divorce. 32 But I say to you that whoever shall put away his
wife, except on account of fôr-nī-cā'-tion, causes her to commit adultery.
And whoever shall marry her that has been put away commits adultery.

33 Again, you have heard that it was said to the men of old, "You shall
not swear falsely, but you shall perform your oaths to the Lord" (See
LEVITICUS 19:12). 34 But I say to you, Do not swear at all, neither by

Heaven (because it is God's throne); [35]nor by the earth (because it is *the* footstool of His feet), nor by Jerusalem (because it is *the* city of the great King). [36]Neither shall you swear by your head, because you are not able to make one hair white or black. [37]But let your word be, yes, yes, no, no. But what is more than these is from evil.

[38]You have heard that it was said, "Eye for eye, and tooth for tooth" (See EXODUS 21:24). [39]But I say to you, Do not resist evil—but whoever shall strike you on your right cheek, turn the other to him also. [40]And to him who would go to law with you, and take your vest, let him have *your* coat also. [41]And whoever will force you to go one mile, go two *miles* with him. [42]To him who asks of you, give, and you shall not turn away from him that wishes to borrow from you.

[43]You have heard that it was said, You shall love your neighbor and hate your enemy. [44]But I say to you, Love your enemies, bless those who curse you. Do good to those that hate you. And pray for those who insult you and persecute you: [45]so that you may be sons of your Father who *is* in Heaven—for He makes His sun to rise on evil and good, and He sends rain on just and unjust. [46]For if you love those who love you, what reward do you have? Do not the tax-collectors do the same? [47]And if you greet your brothers only, what do you do more *than others?* Do not the tax-collectors also do so? [48]Therefore, you shall be perfect, even as your Father who *is* in Heaven is perfect.

CHAPTER 6

[1]Be careful that you do not do your good deeds before men in order to be seen by them. Otherwise you do not have any reward with your Father who *is* in Heaven. [2]Therefore when you do good deeds, do not sound a trumpet before you, like the hypocrites do in the syn'-ā-gōgues and in the streets, so that they may have glory from men. Verily I say unto you, they have their reward. [3]But when you are doing good deeds, do not let your left hand know what your right hand does—[4]so that your good deeds may be in secret. And your Father, who is seeing in secret, shall Himself reward you openly.

[5]And when you pray, you shall not be like the hypocrites, for they love to pray standing in the syn'-ā-gōgues and in the corners of the streets, so that they may be seen by men. Truly I say to you that they have their reward. [6]But when you pray, go into your inner room, shut your door, and pray to your Father who *is* in secret. And your Father, who sees in secret, shall reward you openly. [7]But when you pray, do not vainly babble words as the heathen do—for they think that in their much speaking they shall be heard. [8]Be not like them then, for your Father

knows what things you need before you ask Him. 9Therefore, pray in this way:

Our Father, who art in Heaven,
Hallowed be Thy name.
10Thy kingdom come, Thy will be done,
on earth as *it is* in Heaven.
11Give us this day our daily bread, 12and forgive
us our debts as we also forgive our debtors.
13And lead us not into temptation,
but deliver us from evil.
For Thine is the kingdom, and the power,
and the glory, forever. Amen.

14For if you forgive men their trespasses, your heavenly Father will forgive you too. 15But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

16And when you fast, do not be as the hypocrites of a sad face, for they darken their faces that they may appear unto men to fast. Verily I say unto you that they have their reward. 17But you, when you fast, oil your head and wash your face, 18so that you may not appear to men to fast. But *fast* to your Father who *is* in secret—and your Father who sees in secret shall reward you openly.

19Do not store up for yourselves treasures on the earth, where moth and rust spoil, and where thieves break through and steal. 20But store up treasures for yourselves in Heaven, where neither moth nor rust spoil, and where thieves do not break through nor steal. 21For where your treasure is, your heart will be there also. 22The lamp of the body is the eye. Therefore if your eye is single, your whole body will be light. 23But if your eye is evil, your whole body will be dark. Therefore, if the light that *is* in you is darkness, how great *is* the darkness!

24No one is able to serve two lords—for either he will hate the one, and he will love the other—or, he will hold to one, and he will despise the other. You are not able to serve God and mammon. 25Because of this I say to you, Do not be anxious as to your life, what you should eat and what you should drink—nor for your body, what you should put on. Is not the life more than the food? and the body than the clothing? 26Look at the birds of the sky, that they do not sow, nor do they reap, nor do they gather into barns—yet your heavenly Father feeds them. Are you not much better than they? 27But which of you by being anxious is able to add one cubit to his height? 28And why are you worried about clothing? Look at the lilies of the field, how they grow. They do not work, neither do they spin. 29But I say to you that not even Solomon in

all his glory was clothed like one of these! 30But if God so clothe the grass of the field (which is *here* today and is thrown into the oven tomorrow,) will He not much rather *clothe* you, O you of little faith? 31Therefore, do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? 32For the heathen seek all these things. For your heavenly Father knows that you have need of all these things. 33But seek first the kingdom of God and His righteousness, and all these things shall be added to you. 34Therefore, do not be anxious for tomorrow—for tomorrow shall be anxious for its own *things. Each* day *has* enough evil of itself.

CHAPTER 7

1Judge not, so that you may not be judged. 2For with what judgment you judge, you shall be judged. And with what measure you measure out, it shall be measured to you again. 3But why do you look upon the twig that *is* in your brother's eye, but do not see the log in your own eye? 4Or how will you say to your brother, Let me pull the twig out of your eye: and behold! the log *is* in your eye? 5Hypocrite! First pull the log out of your own eye, and then you shall see clearly to pull the twig out of your brother's eye.

6Do not give that which is holy to the dogs, nor throw your pearls before the hogs—lest they should trample upon them with their feet, and then turn and tear you. 7Ask and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you. 8For everyone that asks does receive—and he that seeks does find—and to him that knocks, it shall be opened. 9Or what man is there of you, who if his son should ask bread, will he give him a stone? 10Or if he should ask a fish, will he give him a snake? 11If you then, being evil, know how to give good gifts to your children, how much more your Father who is in Heaven will give good things to those who ask Him! 12Therefore all things whatever you desire men to do to you, you do also to them—for this is the Law and the Prophets.

13Go in through the narrow gate—for wide *is* the gate and broad *is* the way that leads to death, and many are they who enter through it. 14Because narrow *is* the gate and narrow *is* the way that leads to life, and few are they who find it.

15But beware of the false prophets who come to you in sheep's clothing, but inside they are plundering wolves. 16By their fruits you shall know them. Do *men* gather grapes from thorns, or figs from thistles? 17Even so every good tree brings forth good fruit, but the worthless tree brings forth evil fruit. 18A good tree cannot bring forth evil fruit. Neither *can* a worthless tree bring forth good fruit. 19Every tree not bringing

forth good fruit is cut down and is thrown into the fire. [20]Then surely by their fruits you shall know them.

[21]Not everyone who says to Me, Lord! Lord! shall enter into the kingdom of Heaven. But he who does the will of My Father who is in Heaven *shall enter in.* [22]Many will say to Me in that day, Lord! Lord! did we not prophesy through Thy name, and through Thy name throw out demons, and through Thy name do mighty works? [23]And then I will say to them, I never knew you! Depart from Me, you who work lawlessness!

[24]Therefore everyone who hears these words of Mine, and does them, I will compare him to a wise man who built his house on a rock – [25]and the rain came down and the floods came and the winds blew and struck against that house – and it did not fall. For it had been founded upon a rock. [26]And everyone who hears these words of Mine and does not do them, he shall be compared to a foolish man who built his house upon the sand. [27]And the rain came down, and the floods came, and the winds blew and beat upon that house – and it fell. And great was the fall of it.

[28]And it came to pass when Jesus had finished these words, the people were astonished at His teaching – [29]for He was teaching them as *One* who had authority, and not like the scribes.

CHAPTER 8

[1]And when He had come down from the mountain, great crowds followed Him. [2]And behold! a leper came and worshiped Him, saying, Lord, if You so desire, You are able to make me clean. [3]And stretching out *His* hand, Jesus touched him, saying, I will! Be clean! And instantly his leprosy was gone. [4]And Jesus said to him, See that you do not tell anyone, but go show yourself to the priest and offer the gifts which Moses commanded for a witness to them.

[5]And when Jesus had entered into Că-pĕr'-nă-ŭm, a centurion came to Him begging Him, [6]and saying, Lord, my servant has been laid out in the house, a paralytic, fearfully tormented. [7]And Jesus said to him, I will come and heal him. [8]The centurion answered and said, Lord, I am not worthy that You should come under my roof. But only speak a word and my servant shall be healed. [9]For I also am a man under authority, having soldiers under me. And I say to this one, Go! and he goes; and to another, Come! and he comes; and to my servant, Do this! and he does *it.* [10]And hearing this, Jesus marveled, and said to those following, Truly I say to you, Not even in Israel have I found such great faith. [11]But I say to you that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom

of Heaven—[12]but the children of the kingdom shall be thrown out into outer darkness. There shall be weeping and gnashing of teeth. [13]And Jesus said to the centurion, Go! and as you have believed, *so* be it done to you. And his servant was healed in that hour.

[14]And when Jesus had come to Peter's house, He saw his wife's mother laid out *in bed* and sick of a fever. [15]And He touched her hand, and the fever left her. And she arose and served them.

[16]And as evening was coming *on*, they brought to Him many that were demon-possessed. And He threw out the spirits by a word and healed all who were sick—[17]so that it might be fulfilled which was spoken by Isaiah the prophet, saying, "He took upon Himself our weaknesses and bore *our* sicknesses" (See ISAIAH 53:4).

[18]And seeing great crowds around Him, Jesus gave orders to go away to the other side. [19]And a certain scribe came and said to Him, Master, I will follow you wherever you go. [20]And Jesus says to him, The foxes have holes, and the birds of the sky *have* nests, but the Son of man has nowhere He may lay His head. [21]And another of His disciples said to Him, Lord, allow me first to go and bury my father. [22]But Jesus said to him, Follow Me, and leave the dead to bury their own dead.

[23]And when He had gone into the ship, His disciples followed Him. [24]And behold! a great tempest occurred in the sea—so that the ship was covered by the waves. But He was asleep. [25]And His disciples came to *Him and* awoke Him, saying, Lord, save us! We perish! [26]And He said to them, Why are you afraid, O you of little faith? Then rising up, He rebuked the winds and the sea, and there was a great calm. [27]And the men marveled, saying, What kind of man is this? that even the winds and the sea obey Him!

[28]And when He had come to the other side into the country of the Ger'-gē-sēnes, two demon-possessed *men* met Him, coming out of the tombs. *They were* so very violent that no man was able to pass by that way. [29]And behold, they cried out, saying, What have we to do with You, Jesus, O Son of God? Have You come here before *the* time to torment us? [30]Now a herd of hogs was feeding at a distance from them. [31]And the demons begged Him, saying, If You are going to throw us out, allow us to go away into the herd of hogs. [32]And He said to them, Go! And they came out and entered into the herd of hogs. And behold! the whole herd of hogs rushed down the steep into the sea and died in the waters. [33]And those who fed *them* ran away. And going into the city, *they* told them everything, even about the demon-possessed one. [34]And behold, the whole city went out to meet Jesus. And when they saw Him, they begged Him to go away from their countryside.

CHAPTER 9

[1]And entering into the ship, He passed over and came to His own city. [2]Lo and behold, they brought to Him a paralytic lying on a bed. And seeing their faith, Jesus said to the paralytic, Be of good courage, son, your sins are forgiven you. [3]And behold! Some of the scribes said within themselves, This *man* blasphemes. [4]And knowing their thoughts, Jesus said, Why do you think evil in your hearts? [5]For which is easier? to say, Your sins are forgiven, or to say, Arise and walk? [6]But so that you may know that the Son of man has authority on earth to forgive sins, He then said to the paralytic, Arise! Take up your bed and go to your house. [7]And rising up, he went away to his house. [8]And seeing *this*, the multitudes marveled and glorified God, who had given such authority to men.

[9]And passing on, Jesus saw there a man named Matthew sitting at the tax-office. And *He* says to him, Follow Me! And rising up, he followed Him. [10]And it came to pass *as* He was dining in the house, behold, many tax-collectors and sinners came and dined with Jesus and His disciples. [11]And the Phär'-ī-sēes seeing *it* said to His disciples, Why does your Master eat with tax-collectors and sinners? [12]But Jesus hearing them, He said to them, They who are strong have no need of a doctor, but they who are sick. [13]But go and learn what this *means*, "I will have mercy, and not sacrifice" (See HOSEA 6:6). For I did not come to call the righteous, but sinners to repentance.

[14]Then the disciples of John came near to Him saying, Why do we and the Phär'-ī-sēes fast often, but Your disciples do not fast at all? [15]And Jesus said to them, Can the children of the bride chamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom will have been taken away from them, and then they will fast. [16]But no one puts a piece of new cloth onto an old piece of clothing, for filling it up *with new cloth* takes away from the clothing, and the tear is made worse. [17]Neither do men put new wine into old wineskins, otherwise the wineskins burst, and the wine runs out, and the wineskins will be ruined. But they put new wine into new wineskins, and both are preserved together.

[18]While He was speaking these things to them, behold, a ruler came and worshiped Him, saying, Just now my daughter has died. But come and lay Your hand upon her and she shall live. And Jesus rose up and followed him. His disciples also *followed*.

[20]Lo and behold! a woman who had a flow of blood for twelve years came up behind *Him and* touched the hem of His robe. [21]For she said within herself, If only I shall touch His robe, I shall be cured. [22]But turn-

ing and seeing her, Jesus said, Be of good courage, daughter, your faith has cured you. And the woman was cured from that hour.

[23]And coming to the house of the ruler, and seeing the flute-players and the crowd making a great noise, [24]Jesus said to them, Go back, for the little girl is not dead, but is asleep. And they scornfully laughed at Him. [25]But when the crowd had been put out, He went in and took hold of her hand. And the little girl rose up. [26]And this tale went out into all that land.

[27]And as Jesus was passing on from there, two blind men followed Him, crying and saying, Have mercy on us, Son of David. [28]And coming into the house, the blind men came to Him. And Jesus said to them, Do you believe that I am able to do this? They said to Him, Yes, Lord. [29]Then He touched their eyes, saying, Let it be done according to your faith. [30]And their eyes were opened. And Jesus strictly commanded them, saying, See *that you* let no one know. [31]But after they left, they made Him known in all that land. [32]And as they were going out, behold, they brought to Him a man dumb, demon-possessed. [33]And when the demon had been thrown out, the dumb one spoke. And the multitudes marveled, saying, Never was it seen like this in Israel. [34]But the Phâr'-i-sees said, He throws out demons by the prince of demons.

[35]And Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the kingdom. And He *was* healing every sickness and weakness of body among the people. [36]And seeing the crowds, He was moved with compassion for them because they were tired and scattered as sheep having no shepherd. [37]Then He said to His disciples, The harvest truly is great, but the workers *are* few. [38]Pray then that the Lord of the harvest may send out workers into His harvest.

CHAPTER 10

[1]And calling His twelve disciples, He gave to them authority over unclean spirits so as to throw them out, and *also power* to heal every kind of sickness and every kind of weakness of body.

[2]Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother—James the *son* of Zĕb'-ĕ-dĕe, and John his brother—[3]Philip and Bär-thol'-ō-mew—Thomas and Matthew the tax-collector—James the *son* of Alpheus [Al-fē'-ūs], and Lĕh-bē'-ūs who was surnamed Thăd-dē'-ūs—[4]Simon the Canaanite [Kāy'nān-ite], and Judas Is-kâr'-ī-ōt, who also betrayed Him.

[5]Jesus sent out these twelve, commanding them, saying, Do not go into *the* way of the Gentiles, and do not enter into a city of *the* Să-mâr'-ī-

tāns. [6]But go rather to the lost sheep of *the* house of Israel. [7]And as you go, preach, saying, The kingdom of Heaven has come near. [8]Heal *the* sick, cleanse *the* lepers, raise *the* dead, throw out demons. You have freely received, *so* freely give. [9]Do not take either gold or silver, or money in your purses — [10]nor a bag for *the* journey, nor two coats, nor shoes, nor a staff. For the workman is worthy of his food. [11]And into whatever city or village you enter, ask who in it is worthy. And stay there until you go forth. [12]And when you come into the house, greet it. [13]And if the house truly is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. [14]And whosoever will not receive you, nor will hear your words, come out of that house or city — shake off the dust from your feet. [15]Verily I say to you, it shall be more bearable for the land of Sod'-ŭm and Gō-môr'-răh in the day of judgment than for that city.

[16]Behold! I send you forth as sheep in the middle of wolves. Therefore show yourselves wise as serpents and harmless as doves. [17]But beware of men; for they will deliver you up to the sān-hē'-drĭns, and they will beat you in their syn'-ă-gōgues. [18]And also you shall be brought before governors and kings for My sake — for a witness to them and to the Gentiles. [19]But when they deliver you up, do not be anxious how or what you should speak: for it shall be given you in that hour what you should say. [20]For it is not you that speak, but the Spirit of your Father who speaks in you. [21]And brother will deliver up brother to death, and *the* father *his* child. And children will rise up against parents and will put them to death. [22]And you shall be hated by all men on account of My name. But he that endures to *the* end shall be saved.

[23]But when they persecute you in this city, flee into another. For verily I say to you, In no way will you have finished the cities of Israel until the Son of man has come. [24]The disciple is not above *his* master, nor the servant above his lord. [25]It is enough that the disciple become like his master, and the servant like his lord. If they have called the Master of the house Bē-ēl'-zē-bŭb, how much more *shall they call* those of His household? [26]You should not therefore fear them. For there is nothing covered that shall not be uncovered, and nothing hidden which shall not be known. [27]What I tell you in the darkness, speak in the light. And what you hear in the ear, preach it upon the housetops.

[28]And you should not be afraid of those who kill the body, but *who* are not able to kill the soul. But rather you should fear Him who is able to destroy both soul and body in hell. [29]Are not two sparrows sold for a penny? and one of them shall not fall to the ground without your Father. [30]But the very hairs of your head are all numbered. [31]You should not fear then, *for* you are of more value than many sparrows. [32]Therefore, everyone who shall confess me before men, I will also confess him before My

Father who is in Heaven. [33]But whosoever shall deny Me before men, I will also deny him before My Father who is in Heaven.

[34]Do not think that I have come to bring peace on earth. I did not come to bring peace, but a sword. [35]For I came to set a man against his father — and a daughter against her mother — and the daughter-in-law against her mother-in-law. [36]And a man's foes *shall be* his own household. [37]He that loves father or mother more than Me is not worthy of Me! And he that loves son or daughter more than Me is not worthy of Me! [38]And he that does not take his cross and follow after Me is not worthy of Me! [39]He that has found his life shall lose it. And he that has lost his life on account of Me shall find it. [40]He that receives you receives Me. And he that receives Me receives Him who sent Me. [41]He that receives a prophet in the name of a prophet shall receive a prophet's reward. And he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward. [42]And whoever shall give to one of these little ones only a cup of cold *water* to drink, in the name of a disciple, verily I say unto you, he shall in no way lose his reward!

CHAPTER 11

[1]And it came to pass, when Jesus had finished commanding His twelve disciples, He left there in order to teach and to preach in their cities.

[2]Now hearing in the prison of the works of the Christ, John sent two of his disciples. [3]And *they* said to Him, Art Thou the coming One? or are we to look for another? [4]And answering, Jesus said to them, Go! Tell John what you hear and see: [5]*The* blind receive sight and *the* lame walk. Lepers are cleansed and *the* deaf hear. *The* dead are raised, and *the* poor have the Gospel preached to them. [6]And blessed is *he* who shall not be offended in Me.

[7]And as these were going away, Jesus began to say to the multitude concerning John, What did you go out into the wilderness to see? a reed shaken with the wind? [8]But what did you go out to see? a man clothed in soft clothing? Behold! they that wear soft *clothing* are in the houses of kings. [9]But what did you go out to see? a prophet? Yes, I say to you, and *one* more excellent than a prophet! [10]For this is *he* of whom it has been written, "Behold! I send My messenger before Your face, who shall prepare Your way before You" (See MALACHI 3:1). [11]Truly I say to you, There has not ever risen among *those* born of women any greater than John the Baptist. But he that *is* least in the kingdom of Heaven is greater than he *is*. [12]And from the days of John the Baptist until now, the kingdom of Heaven is taken by violence, and the violent take it by force. [13]For all the Prophets and the Law prophesied until John. [14]And if you are willing to receive *it*, he is E-li'-jäh who is to come. [15]He that has ears to hear, let him hear.

16But to what shall I liken this generation? It is like little children sitting in the markets and calling to their playmates, 17saying, We played the flute to you, and you did not dance! We mourned to you, but you did not wail! 18For John came neither eating nor drinking, and they say, He has a demon. 19The Son of man came eating and drinking, and they say, Behold! a man *who is* a glutton and a wine-drinker, a friend of tax-collectors and sinners. But wisdom was justified by her children.

20Then He began to shame the cities in which most of His mighty works had taken place, because they did not repent. 21Woe to you, Chorazin [Kō-rāy'-zĭn]! Woe to you, Bĕth-sā'-ī-dā! For if the mighty works which have taken place in you had happened in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22But I say to you, It shall be more bearable for Tyre and Sidon in the day of judgment than for you. 23And you, Cā-per'-nā-ŭm, who have been lifted up to Heaven, shall be brought down into hell. For if the mighty works which have taken place in you had happened in Sodom, it would have remained until this day. 24But I say to you that it shall be more bearable for the land of Sodom in the day of judgment than for you.

25Answering at that time, Jesus said, Thank You, O Father, Lord of Heaven and earth, because You have hidden these things from the sophisticated and cunning and have revealed them to babes. 26Even so, Father, for so it seemed good in Your sight. 27All things are delivered to Me by My Father. And no one knows the Son except the Father—nor does anyone know the Father except the Son, and he to whom the Son may desire to reveal *Him*.

28Come unto Me, all you that labor and are heavy laden, and I will give you rest. 29Take My yoke upon you and learn of Me—for I am meek and lowly in heart—and you shall find rest unto your souls. 30For My yoke *is* easy and My burden is light.

CHAPTER 12

1At that time Jesus went through the grainfield on the Sabbath day. And His disciples were hungry. And they began to pluck the ears of grain and to eat. 2But seeing this, the Phär'-ī-sēes said to Him, Behold! your disciples are doing what it is not lawful to do on the Sabbath day. 3But He said to them, Have you never read what David did when he himself was hungry, and those with him? 4how he went into the house of God and ate the showbread, which it was not lawful for him to eat, neither for those with him, but only for the priests? 5Or have you never read in the Law how on the sabbaths the priests in the Temple profane the sabbath, and are not guilty? 6But I say to you that One greater than the Temple is here. 7But if you had known what *this means*, "I desire

mercy and not sacrifice" (See HOSEA 6:6), you would not have condemned those who are not guilty. [8]For the Son of man is Lord even of the Sabbath day.

[9]And going away from there, He went into their syn'-ā-gōgue. [10]And behold! there was a man *there* with a withered hand. And they asked Him, saying, Is it lawful to heal on the sabbaths? (so that they might accuse Him). [11]But He said to them, What! shall there be a man of you who shall have one sheep, and if it fall into a pit on the sabbaths, will he not lay hold on it and lift it out? [12]How much better, then, is a man than a sheep? So it is lawful to do well on the sabbath. [13]Then He says to the man, Stretch out your hand! And he stretched it out. And it was made whole again, just like the other.

[14]But after they went out, the Phâr'-ī-sees held a meeting against Him, how they might do away with Him. [15]And knowing *this*, Jesus withdrew from there, and great crowds followed Him. And He healed them all, [16]and He strictly commanded them that they should not make Him known — [17]so that it might be fulfilled which was spoken through Ī-sā'-ī-āh the prophet, saying, [18]"Behold My Servant, whom I have chosen: My Beloved in whom My soul is well-pleased. I will put My Spirit upon Him, and He shall show judgment to the Gentiles. [19]He shall not strive or cry out, neither shall anyone hear His voice in the streets. [20]A bruised reed He will not break, and a smoking wick He will not put out, until He brings forth judgment to victory. [21]And the Gentiles shall trust in His name" (See ISAIAH 42:1).

[22]Then a demon-possessed man was brought to Him, *who was* blind and dumb. And He healed him, so that the blind and dumb one both spoke and saw. [23]And all the people were amazed, and said, This is the son of David! [24]But hearing *this* the Phâr'-ī-sees said, This one does not throw out demons except by Bē-ĕl'-zē-būb the prince of the demons. [25]But knowing their thoughts Jesus said to them, Every kingdom divided against itself is made helpless. And every city or house divided against itself will not stand. [26]And if Satan does throw out Satan, he has been divided against himself. How then will his kingdom stand? [27]And if I throw out the demons by Bē-ĕl'-zē-būb, by whom do your children throw them out? Because of this they shall be your judges. [28]But if I throw out demons by the Spirit of God, then the kingdom of God has come upon you. [29]Or else how is anyone able to enter into the house of the strong man and take his goods — unless he first ties up the strong man? And then he will plunder his house. [30]He that is not with Me is against Me! and he who does not gather with Me scatters. [31]Because of this I say to you, Every kind of sin and blasphemy [blās'-fē-mē] shall be forgiven to men, but blasphemy against the *Holy* Spirit shall not be forgiven to men. [32]And whoever speaks a word against the Son of man, it shall be forgiven

him. But whoever speaks against the Holy Spirit, it shall not be forgiven him—neither in this world, nor in the *world* to come. 33Either make the tree good and its fruit good—or else make the tree evil and its fruit evil—for the tree is known from the fruit.

34You children of vipers! How can you, being evil, speak good things? For the mouth speaks out of the overflowing of the heart. 35The good man brings forth good things out of the good treasure of the heart. And the evil man brings forth evil things out of the evil treasure. 36But I say to you that every idle word that men shall speak, they shall give an account of it in the day of judgment. 37For by your words you shall be justified, and by your words you shall be condemned.

38Then some of the scribes and Phär'-i-sees answered, saying, Master, we want to see a sign from you. 39But answering He said to them, A generation *full of* evil and adultery seeks for a sign. And a sign shall not be given to it, except the sign of Jonah the prophet. 40For even as Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth. 41*The* men of Nin'-e-veh shall stand up in the Judgment with this generation and shall condemn it. For they repented at the preaching of Jonah. And behold! One greater than Jonah is here. 42The queen of the south shall rise up in the Judgment with this generation and shall condemn it. For she came from the other side of the earth to hear the wisdom of Solomon. And behold! One greater than Solomon is here.

43When the unclean spirit has gone out of a man, he walks through dry places looking for rest and does not find *it*. 44Then he says, I will go back into my house from where I came out. And coming back he finds *it* empty, swept, and decorated. 45Then he goes and takes with himself seven other spirits more wicked than himself. And entering in, they live there—and the last *condition* of that man becomes worse than the first. So also shall it be to this wicked generation.

46While He was still speaking to the people, lo, *His* mother and His brothers were standing outside, wanting to speak to Him. 47Then someone said to Him, Lo, Your mother and Your brothers are standing outside wanting to speak to You. 48But He answered and said to the one who spoke to Him, Who is My mother? and who are My brothers? 49And stretching out His hand toward His disciples He said, Behold, My mother and My brothers! 50For whoever shall do the will of My Father who is in Heaven, the same is My brother and sister and mother.

CHAPTER 13

1And in that day, going out from the house, Jesus sat down by the sea. 2And great multitudes were gathered to Him, so that He entered into a

boat and sat down. And all the crowd stood on the shore. 3And He spoke to them many things in parables, saying, Behold, a sower went out to sow. 4And as he sowed, some seeds fell by the road side, and the birds came and ate them. 5And others fell upon the stony places, where they did not have much earth. And they sprang up immediately because they had no deepness of earth. 6And when the sun came up they were scorched. And because they did not have any root, they dried up. 7And some fell upon the thorns. And the thorns grew up and choked them. 8And some fell upon the good ground, and brought forth fruit – some a hundred times, another sixty and another thirty. 9He that has ears to hear, let him hear.

10And coming to Him, the disciples said to Him, Why do you speak to them in parables? 11He answered and said to them, Because it has been given to you to know the mysteries of the kingdom of Heaven, but it is not given to them. 12For whoever has, *more* shall be given to him – and he shall have plenty. But whoever does not have, even what he has shall be taken away from him. 13Because of this I speak to them in parables – because seeing they do not see, and hearing they do not hear, nor do they understand. 14And the prophecy of Ī-sā′-ī-āh is fulfilled in them, which says, "In hearing you shall hear and shall in no way understand. And seeing you shall see and in no way see. 15For the heart of this people has grown fat, and with their ears they have heard sluggishly – and they have closed their eyes, lest they should see with their eyes, and they should hear with their ears, and they should understand with their heart and should be converted, and I should heal them" (See ISAIAH 6:9). 16But your eyes *are* blessed because they see, and your ears because they hear. 17For truly I say to you that many prophets and righteous *men* desired to see what you see, and saw not; and to hear what you hear, and heard not.

18Hear then the parable of the sower. 19When anyone hears the word of the kingdom and does not understand *it*, the wicked one comes and catches away that which was sown in his heart. This is he who received seed by the road side.

20And he who received seed upon the stony places, this is he who hears the word and immediately receives it with joy. 21But he has no root in himself, and is *only* temporary. And when trouble or persecution rises on account of the word, he immediately stumbles.

22And he who received seed among the thorns is he who hears the word, and the care of this life and the deceitfulness of riches choke the word, and it becomes unfruitful.

23But he that received seed on the good ground is he who hears the word and understands. He indeed brings forth fruit and produces one a hundred times, another sixty, another thirty.

[24]He put forth another parable to them, saying, The kingdom of Heaven has become like a man sowing good seed in his field. [25]But while men slept, his enemy came and sowed tares among the wheat and went away. [26]And when the blade sprouted, and fruit was brought forth, then the tares appeared also. [27]And the servants of the master of the house said to him, Sir, did you not sow good seed in your field? From where then does it have the tares? [28]And he said to them, A man, an enemy, has done this. And the servants said to him, Then do you want us to go and gather them up? [29]But he said, No! lest gathering the tares you should root up the wheat with them. [30]Let both grow together until the harvest. And in the time of harvest I will say to the reapers, First gather the tares and bind them into bundles to burn them — but gather the wheat into my barn.

[31]He put forth another parable to them, saying, The kingdom of Heaven is like a grain of mustard seed which a man has taken *and* sowed in his field. [32]*It* is indeed less than all the seeds, but when it is grown it is greater than the *other* plants and becomes a tree, so that the birds of the air come and roost in the branches of it.

[33]He spoke another parable to them. The kingdom of Heaven is like leaven, which a woman took *and* hid in three measures of meal, until the whole was leavened.

[34]Jesus spoke all these things to the multitudes in parables. And without a parable He spoke nothing to them — [35]so that that which was spoken by the prophet might be fulfilled, saying, "I will open My mouth in parables. I will say things hidden from *the* foundation of *the* world" (See PSALM 78:2).

[36]Then sending the crowds away, Jesus went into the house. And His disciples came to Him, saying, Explain to us the parable of the tares of the field. [37]And answering He said to them, He who sows the good seed is the Son of man. [38]And the field is the world. And the good seed are the children of the kingdom. But the tares are the children of the evil *one*. [39]And the enemy who sowed them is the devil. And the harvest is the end of the world. And the reapers are the angels. [40]Therefore just as the tares are gathered and burned in the fire, so it shall be at the end of the world. [41]The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and those who practice lawlessness. [42]And they shall throw them into a furnace of fire. There shall be wailing and gnashing of teeth. [43]Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears to hear, let him hear.

44Again, the kingdom of Heaven is like treasure hidden in a field, which a man found and hid. And from the joy of it, *he* goes and sells all things, as many things as he has, and buys that field.

45Again, the kingdom of Heaven is like a man, a merchant, looking for beautiful pearls. 46*And* having found one very precious pearl, going away, he sold all, as many things as he had, and bought it.

47Again, the kingdom of Heaven is like a drag net that is thrown into the sea, and gathers together some of every kind. 48And when it was filled, after drawing *it* up on the shore, and after sitting down, they gathered the good into vessels, and threw out the bad. 49So it shall be at the end of the world. The angels shall go out and shall separate the wicked from among the righteous 50and shall throw them into the furnace of fire. There shall be wailing and gnashing of teeth.

51Jesus said to them, Have you understood all these things? They say to Him, Yes, Lord. 52And He said to them, Because of this every scribe schooled unto the kingdom of Heaven is like a man, a master of a house, who puts forth out of his treasure *things both* new and old.

53And it came to pass when Jesus had finished these parables, He went away from there. 54And coming to His own country, He taught them in their syn'-ă-gōgue, so that they were astonished. And *they* said, Where does this one have this wisdom and these mighty works from? 55Is this not the son of the carpenter? *Is* his mother not called Mary, and his brothers James, and Joses, and Simon, and Judas? 56And his sisters, are they not all with us? Where then does this one have all these things from? 57And they were offended in Him. But Jesus said to them, A prophet is never without honor except in his own country, and in his own house. 58And He did not do many mighty works there because of their unbelief.

CHAPTER 14

1At that time Herod the tēt'-rärch heard the fame of Jesus, 2and said to his servants, This is John the Baptist! He is risen from the dead. And because of this, mighty works show themselves in him. 3For after Herod had caught John, he bound him and put him in prison, on account of Hē-rō'-dī-ās the wife of his brother Philip. 4For John said to him, It is not lawful for you to have her. 5And *when he* would have killed him, he feared the people, because they held him to be a prophet.

6But *the* birthday of Herod being celebrated, the daughter of Hē-rō'-dī-ās danced in the middle of *them* and pleased Herod. 7So he promised with an oath to give her whatever she should ask. 8And she had been urged on by her mother beforehand, and said, Give me here the head of John the Baptist on a platter. 9And the king was sad. But on account of

the oaths, and those who reclined with *him* at table, he commanded *it* to be given. [10]And he sent, and had John beheaded in the prison. [11]And his head was brought on a platter and was given to the girl, and she brought *it* to her mother. [12]And his disciples came and took the body and buried it. And they came and told Jesus.

[13]And hearing *this,* Jesus went by ship to a desert place apart. And when the people heard of *it,* they followed Him on foot, out of the cities. [14]And going out, Jesus saw a multitude and was moved with compassion toward them, and He healed their sick. [15]And since evening had come, His disciples came to Him, saying, *This* is a desert place, and the time has already gone by. Send away the multitude, that they may go into the villages and buy food for themselves.

[16]But Jesus said to them, They have no need to go away. You give them *food* to eat. [17]But they said to Him, We have here *nothing* except five loaves and two fishes. [18]And He said, Bring them here to Me. [19]And after commanding the multitude to lie on the grass, and after He had taken the five loaves and the two fishes, and had looked up to Heaven, He blessed *them.* And breaking *them,* He gave the loaves to the disciples, and the disciples *gave them* to the multitude. [20]And all ate and were satisfied. And they took up twelve baskets full of the pieces that were left over. [21]And those men who ate were about five thousand, besides women and children.

[22]And immediately Jesus made His disciples get into a ship, and to go before Him to the other side, until He had sent the multitudes away. [23]And when He had sent the multitudes away, He went up alone into a mountain to pray. And after evening had come, He was there alone. [24]But the ship now was in the middle of the sea being tossed by the waves, for the wind was against *them.* [25]But in *the* fourth watch of the night Jesus went out to them, walking on the sea. [26]And seeing Him walking on the sea, the disciples were troubled, saying, It is a ghost! And they cried out from fear. [27]But immediately Jesus spoke to them saying, Be of good courage, I am He! Do not fear. [28]And answering Him Peter said, Lord, if it is You, tell me to come to You upon the waters. [29]And He said, Come! And Peter, coming down out of the ship, walked upon the waters to go to Jesus. [30]But when he saw the wind *was* violent, he was afraid. And beginning to sink, he cried out, saying, Lord, save me! [31]And immediately, stretching out *His* hand, Jesus took hold of him. And He said to him, O *you of* little faith, why did you doubt? [32]And after *they* had come into the ship, the wind stopped. [33]And those in the ship came and worshiped Him, saying, Truly You are the Son of God.

[34]And after they had passed over, *they* came to the land of Gĕn-ĕs'-ă-rĕt. [35]And when the men of that place recognized Him, they sent out to

all the country round about, and brought to Him all that were diseased. [36]And they begged Him that they might only touch the hem of His garment. And as many as touched were made perfectly well.

CHAPTER 15

[1]Then scribes and Pharisees from Jerusalem came to Jesus saying, [2]Why do your disciples violate the tradition of the elders? for they do not wash their hands when they eat bread. [3]But answering, He said to them, Why do you also violate the commandment of God on account of your tradition? [4]For God commanded, saying, "Honor your father and mother;" and, "He who speaks evil of father or mother, by death let him die" (See Exodus 20:12 and 21:17). [5]But you say, Whoever shall say to *his* father or mother, Whatever you might have gained from me *is* a gift *to God!*—and *so* in no way honor his father or his mother. [6]And you have made the commandment of God worthless on account of your tradition. [7]Hypocrites! well did Isaiah prophesy about you saying, [8]"This people draws near to Me with their mouth, and with their lips honor Me, but their heart is far from Me: [9]but in vain they worship Me, teaching *for* doctrines the commandments of men" (See Isaiah 29:13). [10]And calling the multitude, He said to them, Hear and understand. [11]Not that which enters into the mouth defiles a man, but that which goes forth out of the mouth, this *is what* defiles a man.

[12]Then coming up to *Him*, His disciples said to Him, Dost Thou know that the Pharisees were offended when *they* heard this saying? [13]But answering He said, Every plant which My heavenly Father has not planted shall be rooted up. [14]Leave them alone. They are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. [15]Then answering, Peter said to Him, Explain this parable to us. [16]But Jesus said, Are you also still without understanding? [17]Do you not yet understand that everything which enters into the mouth goes into the belly, and is cast out into the waste-bowl? [18]But the things which go forth out of the mouth come forth from the heart, and they defile a man. [19]For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, lies, blasphemies. [20]These things are they which defile a man, but eating with unwashed hands does not make a man unclean *before God.*

[21]And leaving there, Jesus withdrew into the coasts of Tyre and Sidon. [22]And behold, a woman of Cä'-nāan coming out of those borders cried to Him saying, Have mercy on me, O Lord, Son of David. My daughter is miserably demon-possessed. [23]But He answered her not a word. And His disciples came and asked Him, saying, Send her away, for she cries after us. [24]But answering, He said, I was not sent except to the lost sheep of the house of Israel. [25]But coming up, she worshipped Him, saying,

Lord, help me. [26]But answering He said, It is not good to take the children's bread and to throw it to the little dogs. [27]But she said, True, O Lord, but even the little dogs eat of the crumbs which fall from the table of their masters. [28]Then answering, Jesus said to her, O woman, great *is* your faith! So be it to you even as you wish. And her daughter was made whole from that very hour.

[29]And going away from there, Jesus came towards the sea of Galilee. And going up into a mountain, He sat down there. [30]And a great multitude came to Him, having with them lame, blind, dumb, maimed and many others. And *they* flung them down at Jesus' feet. And He healed them, [31]so that the multitude wondered, seeing the dumb speaking, the maimed *made* sound, the lame walking and the blind seeing. And they glorified the God of Israel. [32]But calling His disciples, Jesus said, I am moved with compassion for the multitude because *it is* three days they have been with Me, and have nothing to eat. And I am not willing to send them away fasting lest they faint in the way. [33]And His disciples said to Him, Where could we get so many loaves in a wilderness, so as to satisfy so great a multitude? [34]And Jesus said to them, How many loaves have you? And they said, Seven, and a few little fishes. [35]And He commanded the crowds to lie on the ground; [36]and taking the seven loaves and the fishes, giving thanks, He broke *them* and gave to His disciples. And the disciples *gave them* to the multitude. [37]And all ate and were satisfied. And they took up seven baskets full of the broken pieces left over. [38]And they who ate were four thousand men, besides women and children. [39]And after sending away the multitudes, He entered into the ship, and came to the borders of Măg'-dă-lă.

CHAPTER 16

[1]And the Pharisees and Săd'-dû-cees came to *Him* tempting *Him*, asking Him to show them a sign out of Heaven. But answering He said to them, [2]When evening has come, you say, Fair weather: for the sky is red. [3]And in the morning, A storm today: for the sky is red and gloomy. Hypocrites! Indeed you know *how* to tell the face of the sky, but you cannot *see* the signs of the times! [4]A generation full of wickedness and adultery seeks a sign, *but* there shall be no sign given to it except the sign of the prophet Jonah. And leaving them, He went away.

[5]And when His disciples came to the other side, they forgot to take loaves. [6]And Jesus said to them, Beware and take heed of the leaven of the Phär'-ī-sees and Săd'-dû-cees. [7]And they reasoned among themselves, saying, *It is* because we have taken no bread. [8]And knowing this Jesus said to them, O you of little faith, why do you reason among yourselves because you have brought no bread? [9]Do you not yet understand, neither remember the five loaves of the five thousand, and how many baskets

you took up? [10]Nor the seven loaves of the four thousand, and how many baskets you took *up?* [11]How is it that you do not understand that I spoke not to you about bread, *but* to beware of the leaven of the Phär'-ī-sees and Säd'-dū-cees? [12]Then they understood that He was not saying to beware of the leaven of bread, but of the teaching of the Phär'-ī-sees and Säd'-dū-cees.

[13]And when Jesus came into the parts of Caesarea Philippi [Sēe'-zā-rē-a Fīll'-ip-ī], He questioned His disciples, saying, Who do men say that I the Son of man am? [14]And they said, Some *say* John the Baptist, and others *say* Ē-lī'-jāh, and others, Jer-ē-mī'-āh, or one of the prophets. [15]He said to them, But you, who do you say that I am? [16]And answering, Simon Peter said, Thou art the Christ, the Son of the living God! [17]And answering Jesus said to him, Blessed are you, Simon, son of Jonah, for flesh and blood has not revealed *it* to you, but My Father who is in Heaven. [18]And I say to you, that you are Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it. [19]And I will give to you the keys of the kingdom of Heaven: and whatever you may bind on earth shall come to pass, having been already bound in Heaven. And whatever you may loose on earth shall come to pass, having been already loosed in Heaven. [20]Then He charged His disciples that they should say to no one that He is Jesus the Christ.

[21]From that time Jesus began to show to His disciples that it was necessary for Him to go away to Jerusalem and suffer many things from the elders and chief priests and scribes — and to be killed, and to be raised the third day [22]But taking Him aside, Peter began to rebuke Him, saying, *God be* gracious to You, Lord, this shall never be done to You. [23]But turning around He said to Peter, Get behind Me, Satan: you are a scandal to Me, for you do not think of the things of God, but *only* the things of men. [24]Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. [25]For whosoever wants to save his life shall lose it, but whosoever may lose his life on account of Me shall find it. [26]For what is a man profited if he shall gain the whole world and lose his own soul? For what shall a man give in exchange for his soul? [27]For the Son of man is going to come in the glory of His Father, with His angels: and then He will give to each *man* according to his works. [28]Truly I say to you, There are some of those standing here who in no way shall taste of death until they have seen the Son of man coming in His kingdom.

CHAPTER 17

[1]And after six days Jesus took with *Him* Peter and James, and John his brother, and brought them up into a high mountain apart. [2]And He was gloriously changed before them! And His face shone as the sun, and His

clothes became white as the light. 3And behold! there appeared to them Moses and Ē-lī'-jāh talking with Him. 4And answering Peter said to Jesus, Lord, it is good for us to be here. If it pleases You, let us make three tabernacles here: one for You, and one for Moses, and one for Ē-lī'-jah. 5While he was yet speaking, lo and behold! a bright cloud overshadowed them. And behold, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased, hear Him. 6And hearing *it* the disciples fell upon their face, and they were greatly terrified. 7And Jesus came and touched them and said, Rise up, and do not be afraid. 8And lifting up their eyes, they saw no one except Jesus alone.

9And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no one until the Son of man has risen from among *the* dead. 10And His disciples asked Him, saying, Why then do the scribes say that Ē-lī'-jāh must come first? 11And answering, Jesus said to them, Ē-lī'-jāh indeed comes first and shall restore all things. 12But I say to you that Ē-lī'-jāh already has come, and they did not know him, but did to him whatever they desired. In like manner also the Son of man is going to suffer from them. 13Then the disciples understood that He spoke to them of John the Baptist.

14And when they came to the multitude, there came to Him a man kneeling down to Him and saying, 15Lord, have mercy on my son, for he is *a* lŭn'-ā-tic and suffers miserably: for many times he falls into the fire, and often into the water. 16And I brought him to Your disciples, and they were not able to heal him. 17And answering, Jesus said, O faithless and crooked generation, how long shall I be with you? How long will I suffer you? Bring him here to Me. 18And Jesus rebuked him, and the demon departed from him, and the boy was healed from that very hour. 19Then coming aside to Jesus, the disciples said, Why were we not able to throw him out? 20And Jesus said to them, Because of your unbelief. For truly I say unto you, If you have faith as a grain of mustard seed, you shall say to this mountain, Move from here to there, and it shall move: and nothing shall be impossible to you. 21But this kind does not go out except by prayer and fasting.

22And while they were staying in Galilee, Jesus said to them, The Son of man is about to be betrayed into *the* hands of men, 23and they shall kill Him, and the third day He shall be raised up. And they were made very sad.

24And after they had come to Că-pĕr'-nā-ŭm, those who collected the tax-money came to Peter and said, Your master — does he not pay the tax money? 25He said, Yes. And when he went into the house, Jesus spoke before him, saying, What do you think, Simon — from whom do the kings of the earth receive custom or tribute? from their sons, or from strangers?

[26]Peter said to Him, From the strangers. Jesus said to him, Then truly the sons are free. [27]But that we may not offend them, when you go down to the sea, throw out a hook and take the first fish coming up. And when you have opened its mouth, you shall find a piece of money. Take that and give *it* to them for Me and you.

CHAPTER 18

[1]In that hour the disciples came to Jesus, saying, Who then is greatest in the kingdom of Heaven? [2]And after Jesus had called to *Him* a little child, He set him in the middle of them. [3]And *He* said, Verily I say unto you, unless you are converted and become as the little children, you shall in no way enter into the kingdom of Heaven. [4]Whoever therefore will humble himself as this little child, he is the greatest in the kingdom of Heaven. [5]And whoever shall receive one such little child in My name receives Me. [6]But whoever shall cause one of these little ones who believe in Me to stumble, it is better for him that a millstone should be hung upon his neck and that he be sunk in the depth of the sea. [7]Woe to the world because of offences! For it is necessary for the offences to come, but woe to that man by whom the offence comes. [8]And if your hand or your foot cause you to offend, cut them off and throw *them* from you. It is better for you to enter into life lame or maimed than to have two hands or two feet to be thrown into everlasting fire. [9]And if your eye cause you to offend, pluck it out and throw *it* from you. It is better for you to enter into life one-eyed than to have two eyes to be thrown into hell fire. [10]Take care that you do not despise one of these little ones, for I say to you that their angels in Heaven continually behold the face of My Father who *is* in Heaven. [11]For the Son of man has come to save that which has been lost. [12]What do you think? If a man should have a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine and go upon the mountains *to* seek that which has gone astray? [13]And if it comes about that he finds it, truly I say to you that he rejoices more over it than over the ninety-nine which have not gone astray. [14]Even so it is not *the* will of your Father who *is* in Heaven that one of these little ones should perish.

[15]And if your brother sin against you, go and show him his fault between you and him alone. If he will hear you, you have gained your brother. [16]But if he will not hear, take one or two more with you, so that in the mouth of two or three witnesses every word may stand. [17]But if he fails to listen to them, tell *it* to the church. And if he also fails to listen to the church, let him be to you as the heathen and the tax-collector. [18]Verily I say unto you, Whatever you shall bind on earth shall come to pass, having been already bound in Heaven. And whatever you shall loose on the earth shall come to pass, having been already loosed in Heaven. [19]Again I say to you, that if two of you agree on earth about

anything, whatever they shall ask shall be done for them by My Father who is in Heaven. [20]For where two or three are gathered together in My name, there am I in *the* midst of them.

[21]Then coming to Him, Peter said, Lord, how often shall my brother sin against me, and I forgive him? until seven times? [22]Jesus said to him, I do not say to you, Until seven times, but, Until seventy times seven. [23]Because of this the kingdom of Heaven has been compared to a man, a king who decided on an accounting with his servants. [24]And when he had begun to count, there was brought to him one debtor *who owed him* ten thousand talents. [25]But *as* he had nothing to pay, his lord commanded him to be sold, and his wife, and the children, and all, as much as he had, and payment to be made. [26]The servant then fell down and worshipped him, saying, Lord, have patience with me and I will pay you all. [27]And being moved with compassion, the lord of that servant released him and forgave him the debt. [28]But going out the same servant found one of his fellow-servants who owed him a hundred denaries. And when he had caught him, he took him by the throat, saying, Pay me what you owe. [29]His fellow-servant then fell down and begged him, saying, Have patience with me, and I will pay you all. [30]But he would not, but he went out and threw him into prison, until he should pay that which was owing. [31]But when his fellow-servants saw what things had taken place, they were very sorry and came and told their lord all that had taken place. [32]Then calling him, his lord said to him, O wicked servant! I forgave you all that debt because you begged me. [33]Shouldn't you also have pitied your fellow-servant, even as I had mercy on you? [34]And his lord being angry delivered him up to the tormentors, until he should pay all that was owing to him. [35]Even so shall My heavenly Father do to you unless every one of you from your heart forgives his brother their offences.

CHAPTER 19

[1]And it came to pass when Jesus had finished these words, He departed from Galilee and came into the borders of Judea beyond Jordan. [2]And great multitudes followed Him, and He healed them there.

[3]And the Pharisees came to Him, tempting Him, and saying to Him, Is it lawful for a man to put away his wife for every cause? [4]But answering He said to them, Have you not read that He who made *them* from *the* beginning made them male and female, [5]and said, "For this cause a man shall leave father and mother and shall cleave to his wife, and the two shall become one flesh?" [6]So that they no longer are two, but one flesh. What therefore God has joined together, let not man separate. [7]They said to Him, Why did Moses then command to give a bill of divorce and to put her away? [8]He said to them, Because of the hardness of your heart Moses allowed you to put away your wives, but from the beginning it

was not so. [9]And I say to you, Whosoever shall put away his wife, if not for fornication, and shall marry another, commits adultery. And he who marries her *who is* put away commits adultery. [10]His disciples said to Him, If this is the case of the man with *his* wife, it is not helpful to marry. [11]But He said to them, Not all receive this word, but *those* to whom it has been given. [12]For there are eunuchs who from the mother's womb were born that way, and there are eunuchs who were made eunuchs by men. And there are eunuchs who have made themselves eunuchs for the sake of the kingdom of Heaven. He who is able to receive *it*, let him receive it.

[13]Then little children were brought to Him so that He might lay *His* hands on them and might pray, but the disciples rebuked them. [14]But Jesus said, Allow the little children, and do not forbid them to come to Me, for of such is the kingdom of Heaven. [15]And laying *His* hands upon them, He went away from there.

[16]And behold, coming up, one said to Him, Good Master, what good thing shall I do that I may have eternal life? [17]And He said to him, Why do you call Me good? No one *is* good, except One, *that is* God! But if you desire to enter into life, keep the commandments. [18]He said to Him, Which? Jesus said, You shall not commit murder, you shall not commit adultery, you shall not steal, you shall not bear false witness, [19]honor your father and mother, and you shall love your neighbor as yourself. The young man said to Him, [20]All these I have kept from my youth. What do I still lack? [21]Jesus said to him, If you desire to be perfect, Go sell what you have and give to *the* poor, and you shall have treasure in Heaven. And come follow Me. [22]But hearing that saying, the young man went away sorrowful, for he had a great many possessions.

[23]And Jesus said to His disciples, Verily I say unto you that a rich man shall hardly enter into the kingdom of Heaven. [24]And again I say to you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. [25]And hearing this, His disciples were much amazed, saying, Who then can be saved? [26]But looking on *them* Jesus said to them, With men this is impossible, but with God all things are possible.

[27]Then answering, Peter said to Him, Behold! we left all things and followed Thee. What then shall we have? [28]And Jesus said to them, Truly I say to you that in the regeneration, when the Son of man shall sit upon the throne of His glory, you who have followed Me shall also sit upon twelve thrones, judging the twelve tribes of Israel. [29]And everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for the sake of My name, shall receive a hundredfold and shall inherit everlasting life. [30]But many *who are now* first shall be last, and *the* last *shall be* first.

CHAPTER 20

[1]For the kingdom of Heaven is like a man, a master of a house, who went out in *the* morning to hire workers for his vineyard. [2]And after agreeing with the workers for a denary a day, he sent them into his vineyard. [3]And going out about the third hour, he saw others standing idle in the marketplace. [4]And he said to them, You go also into the vineyard, and whatever is right I will give you. And they went. [5]Going out again about the sixth and ninth hour, he did likewise. [6]And going out about the eleventh hour, he found others standing idle, and said to them, Why do you stand here all the day idle? [7]They answered him, Because no man has hired us. He said to them, You go also into the vineyard, and whatever may be right, you shall receive. [8]And evening coming on, the lord of the vineyard said to his steward, Call the workers and pay them *their* wages, beginning from the last to the first. [9]And when those *hired* about the eleventh hour came, they each received a denary. [10]And *when* the first ones had come, they thought that they would receive more, and they also each one received a denary. [11]And when they received *it*, they grumbled against the master of the house, [12]saying, These last have worked one hour, and you have made them equal to us, who have borne the burden and the heat of the day. [13]But answering he said to one of them, Friend, I do you no wrong. Did you not agree with me for a denary? [14]Take your own and go. But I intend to give to this last *the same* as to you. [15]Is it not lawful for me to do what I wish in that which *is* mine? Is your eye evil because I am good? [16]So the last shall be first, and the first last: for many are called, but few chosen.

[17]And Jesus going up to Jerusalem took the twelve disciples aside in the highway and said to them, [18]Behold, we go up to Jerusalem, and the Son of man will be betrayed to the chief priests and scribes. And they will condemn Him to death, [19]and they will deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again.

[20]Then the mother of the sons of Zĕb′-ĕ-dēe came to Him with her sons, worshipping, and asking something from Him. [21]And He said to her, What do you desire? She says to Him, Say that these my two sons may sit one on Thy right hand and one on *Thy* left in Thy kingdom. [22]But answering, Jesus said, You do not know what you ask. Are you able to drink the cup which I am about to drink, and to be baptized with the baptism with which I am to be baptized? They said to Him, We are able. [23]And He said to them, Indeed My cup you shall drink, and you will be baptized with the baptism with which I am baptized; but to sit on My right hand and on My left is not Mine to give, but *to those* for whom it has been prepared by My Father. [24]And when the ten heard this, *they* were very indignant about the two brothers. [25]But calling them to *Him*,

Jesus said, You know that the rulers of the Gentiles exercise lordship over them, and the great ones exercise authority over them. [26]However, it shall not be so among you. But whoever desires to become great among you, let him be your servant. [27]And whoever wants to be first among you, let him be your bondslave; [28]even as the Son of man came not to be served, but to serve, and to give His life a ransom for many.

[29]And as they were going out from Jer'-ĭ-chō, a great multitude followed Him. [30]And behold, two blind *men* sitting by the road side, when they heard that Jesus was passing by, cried out saying, Have mercy on us, O Lord, Son of David! [31]But the multitude commanded them that they should be quiet. But they cried out the more, saying, Have mercy on us, O Lord, Son of David! [32]And stopping, Jesus called them and said, What do you desire that I should do for you? [33]They say to Him, Lord, that our eyes may be opened. [34]And moved with compassion Jesus touched their eyes. And immediately their eyes received sight, and they followed Him.

CHAPTER 21

[1]And when they drew near to Jerusalem and came to Bethphage [Bĕth'-fă-jēe] towards the Mount of Olives, then Jesus sent two disciples, [2]saying to them, Go into the village across from you, and immediately you will find an ass tied, and a colt with her. Untie *them* and bring *them* to Me. [3]And if one say anything to you, you shall say, The Lord has need of them. And immediately he will send them. [4]But all this came to pass that that which was spoken by the prophet might be fulfilled, saying, [5]"Tell the daughter of Zion, Behold, your King comes to you, meek and mounted on an ass, even a colt, *the* foal of a beast of burden" (See ISAIAH 62:11; ZECHARIAH 9:9). [6]And the disciples went, and they did as Jesus commanded them [7]and brought the ass, even the colt. And they put upon them their coats, and He sat on them. [8]And the greater part *of the* multitude spread their coats on the road. [9]And others were cutting down branches from the trees and were spreading *them* on the road. And the multitudes, *both* those going before and those following, were crying out, saying, Hosanna to the Son of David! Blessed *is* He who comes in the name of the Lord. Hosanna in the highest! [10]And as He entered into Jerusalem, all the city was moved, saying, Who is this? [11]And the multitudes said, This is Jesus the Prophet, He who *is* from Năz'-ăr-ĕth of Galilee.

[12]And Jesus entered into the Temple of God and threw out all those selling and buying in the Temple. And He overthrew the tables of the money changers and the seats of those selling the doves. [13]And He said to them, It is written, "My house shall be called a house of prayer," but you have made it a den of thieves (See ISAIAH 56:7). [14]And the blind and the lame came to Him in the Temple, and He healed them. [15]But

when the chief priests and the scribes saw the wonders which He did, and the children crying in the Temple, and saying, Hosanna to the Son of David! they were angry. [16]And *they* said to Him, Do you hear what these say? And Jesus said to them, Yes, have you never read, "Out of the mouths of babes and sucklings You have perfected praise" (See PSALM 8:2)? [17]And leaving them He went out of the city to Bĕth'-ā-ny and passed the night there.

[18]Now early in the morning, coming back into the city, He was hungry. [19]And seeing a fig tree by the road side, He came to it and found nothing on it, but leaves only. And He said to it, Let there be no more fruit from you forever. And immediately the fig tree dried up. [20]And seeing *it* the disciples wondered, saying, How soon is the fig tree withered away! [21]Answering, Jesus said to them, Verily, I say unto you, If you have faith and do not doubt, not only the *miracle* of the fig tree shall you do, but even if you should say to this mountain, Be removed, and be tossed into the sea! it shall come to pass. [22]And all things whatever you may ask in prayer, believing, you shall receive.

[23]And on his coming into the Temple, there came up to Him as He was teaching, the chief priests and the elders of the people, saying, By what authority do you do these things? and, Who gave to you this authority? [24]And answering, Jesus said to them, I will ask you one thing also, which if you tell Me, I also will tell you by what authority I do these things. [25]The baptism of John, where was it from? from Heaven? or from men? [26]And they reasoned with themselves, saying, If we should say, From Heaven, He will say to us, Then why did you not believe him? But if we should say, From men, we fear the multitude — for all *of them* hold John as a prophet. [27]And answering Jesus, they said, We do not know. He also said to them, Neither do I tell you by what authority I do these things.

[28]But what do you think? A man had two children, and coming to the first he said, Child, go work today in my vineyard. [29]And answering he said, I will not. But repenting afterwards, he went. [30]And coming to the second, he said likewise. And answering he said, I *go*, sir, and did not go. [31]Which of the two did the will of the father? They say to him, The first *one*. Jesus says to them, Verily I say to you that the tax-collectors and the harlots go into the kingdom of God before you. [32]For John came to you in the way of righteousness, and you did not believe him — but the tax-collectors and harlots believed him. And you, when you had seen *it*, did not repent afterwards so that you might believe him.

[33]Hear another parable: There was a certain man, a master of a house, who planted a vineyard and placed a hedge around it. And *he* dug a winepress in it and built a tower. And He let it out to vinedressers and left the country. [34]And when the fruit season drew near, he sent his

servants to the vinedressers to receive his fruits. 35And after the vinedressers took his servants, they beat one, and another they killed, and another they stoned. 36Again he sent other servants, more than the first. And they did to them in the same way. 37And at last he sent to them his son, saying, They will have respect for my son. 38But seeing the son, the vinedressers said among themselves, This is the heir! Come, let us kill him and get hold of his inheritance. 39And taking him, they threw *him* out of the vineyard and killed *him*. 40When therefore the lord of the vineyard shall come, what will he do to those vinedressers? 41They say to him, Evil *men!* He will miserably destroy them, and he will let out the vineyard to other vinedressers who will give him the fruits in their seasons. 42Jesus said to them, Have you never read in the Scriptures, "*The* Stone which the builders rejected, the same has become head of *the* corner: this was from *the* Lord, and it is wonderful in our eyes" (See PSALM 118:22)? 43Because of this I say to you, The kingdom of God shall be taken from you, and it shall be given to a nation bringing forth the fruits of it. 44And he who falls on this Stone shall be broken, and on whomever it shall fall, it will grind him to powder. 45And the chief priests and the Phâr'-i-sêes hearing His parables knew that He spoke about them. 46And seeking to lay hold of Him, they feared the multitude, because they held Him as a prophet.

CHAPTER 22

1And answering, Jesus again spoke to them in parables, saying, 2The kingdom of Heaven has been compared to a man, a king, who made a wedding feast for his son. 3And *he* sent his servants to call those who had been invited to the wedding feast, and they would not come. 4Again he sent other servants, saying, Tell those who have been invited, Behold, I have prepared my dinner, my oxen and the fatlings are killed, and all things *are* ready. Come to the wedding feast. 5But paying no attention, they went away, one to his own field, and another to his business. 6And the rest, catching hold of his servants, insulted and killed *them*. 7And hearing it, the king was angry, and sending forth his armies he destroyed those murderers, and he burned their city. 8Then he said to his servants, The wedding feast indeed is ready, but those who had been invited were not worthy. 9Go therefore into the highways, and as many as you shall find, invite to the wedding feast. 10And going out into the highways, those servants brought together as many as they found, both evil and good. And the wedding feast was full of guests. 11And coming in to see the guests, the king saw there a man not clothed with a wedding garment. 12And he said to him, Friend, how did you come in here without a wedding garment? But he was speechless. 13Then the king said to the servants, After binding his feet and hands, take him away and throw *him* out into the outer darkness. There shall be weeping and gnashing of teeth. 14For many are called, but few chosen.

15Then after they had left, the Phär'-ī-sēes planned how they might
trap *Him* in words. 16And they sent to Him their disciples, with the
He-rō'-dī-ăns, saying, Master, we know that you are true and teach the
way of God in truth; neither do you care for anyone, for you do not look
on the appearance of men. 17Tell us therefore, what do you think? Is it
lawful to give tribute to Caesar [Sēe'-zär] or not? 18But knowing their
wickedness Jesus said, Why do you tempt Me, hypocrites? 19Show me
the tribute money. And they brought a coin to Him. 20And He said to
them, Whose image and writing is this? 21They said to Him, Caesar's.
Then He says to them, then give to Caesar the things of Caesar and to
God the things of God. 22And hearing *this*, they marveled, and leaving
Him they went away.

23On that same day Săd'-dū-cēes came to Him (who say there is not a
resurrection). And they asked Him, 24 saying, Master, Moses said, If
any one should die not having *any* children, his brother shall marry his
wife and raise up seed to his brother. 25Now there were with us seven
brothers. And after he had married, the first one died, and having no
seed, he left his wife to his brother. 26In like manner the second also died,
and the third, unto the seventh. 27And last of all the woman died also.
28Therefore in the resurrection, of the seven, whose wife shall she be?
for they all had her. 29And answering, Jesus said to them, You err, not
knowing the Scriptures, nor the power of God. 30For in the resurrection
they neither marry, nor are given in marriage, but are as *the* angels of
God in Heaven. 31But concerning the resurrection of the dead, have you
not read that which was spoken to you by God, saying, 32"I am the God
of Abraham and the God of Isaac and the God of Jacob?" (See EXODUS
3:6). God is not God of *the* dead, but of *the* living. 33And hearing *this*, the
multitudes were astonished at His teaching.

34But the Phär'-ī-sēes, hearing that He had silenced the Săd'-dū-cēes,
were gathered together. 35And one of them, a doctor of the Law, ques-
tioned *Him*, tempting Him and saying, 36Master, which *is the* great
commandment in the Law? 37And Jesus said to him, You shall love *the*
Lord your God with all your heart and with all your soul and with all
your mind. 38This is the first and great commandment. 39And the second
is like it, You shall love your neighbor as yourself. 40On these two com-
mandments hang all the Law and the Prophets.

41But the Phär'-ī-sēes being gathered together, Jesus asked them,
42saying, What do you think about the Christ? Whose son is He? They
say to Him, *The son* of David. 43He said to them, How then does David
in Spirit call him Lord? saying, 44"The LORD said to my Lord, Sit Thou
on My right hand, until I place Thy enemies as a footstool for Thy feet"
(See PSALM 110:1)? 45If therefore David calls him Lord, how is He his
son? 46And no one was able to answer Him a word, nor did anyone dare
from that day to question Him any more.

CHAPTER 23

[1]Then Jesus spoke to the multitudes, and to His disciples, saying, [2]The scribes and the Phâr'-ĭ-sees have sat down on Moses' seat. [3]All things whatever they may tell you to keep, *you* keep and do. But do not *follow* after their works—for they say, and do not. [4]For they bind together heavy loads, and hard *ones* to bear, and lay *them* on men's shoulders. But with their own fingers they will not move them. [5]And all their works they do to be seen by men. And they make their prayer-bands broad and enlarge the borders of their robes. [6]And *they* love the chief place at feasts, and the chief seats in the synagogues, [7]and the greetings in the market-places, and to be called by men, Rabbi, Rabbi. [8]But you must not be called Rabbi; for one is your Teacher, the Christ, and you are all brothers. [9]And do not call *anyone* your father upon the earth; for one is your Father, who *is* in Heaven. [10]Neither be called masters, for one is your Master, the Christ. [11]And *he that is* greater among you shall be your servant. [12]And whoever desires to exalt himself shall be brought low; and whoever shall humble himself shall be exalted.

[13]But woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of Heaven in front of men. For you do not enter, nor do you allow even those who are going in to enter. [14]Woe to you, scribes and Pharisees, hypocrites! for you devour the houses of widows, and for a pretense make long prayers. Because of this you shall receive a greater judgment. [15]Woe to you, scribes and Pharisees, hypocrites! because you go about the sea and the dry land to make one convert. And when he becomes *a convert,* you make him twofold more a child of hell than yourselves. [16]Woe to you, blind guides, who say, Whoever shall swear by the Temple, it is nothing—but whoever shall swear by the gold of the Temple is duty bound. [17]Fools and blind! for which is greater? the gold, or the Temple which sanctifies the gold? [18]And, Whoever shall swear by the altar, it is nothing—but whoever shall swear by the gift that *is* upon it is duty bound. [19]Fools and blind! for which *is* greater? the gift, or the altar which sanctifies the gift? [20]He therefore that swears by the altar swears by it and by all things on it. [21]And he that swears by the Temple swears by it and by Him who dwells in it. [22]And he that swears by Heaven swears by the throne of God and by Him who sits upon it.

[23]Woe to you, scribes and Pharisees, hypocrites! because you pay tithes of mint and dill and cummin, and you have left undone the weightier *matters* of the Law—judgment, and mercy and faith. *You* ought to have done these, and not leave those undone. [24]Blind guides! who strain out the gnat, but swallow the camel. [25]Woe to you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and the plate, but within they are full of robbery and excess.[26]Blind Pharisee! cleanse first the inside of the cup and of the plate so that the

outside of them may also become clean. [27]Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which indeed appear beautiful *on the* outside, but within are full of dead bones, and of all uncleanness. [28]Even so you also appear righteous to men on the outside, but inside you are full of hypocrisy [hĭ-pok'-rĭ-sēe] and lawlessness.

[29]Woe to you, scribes and Pharisees, hypocrites! because you build the tombs of the prophets and adorn the tombs of the righteous. [30]And you say, If we had been *there* in the days of our fathers, we would not have been partakers with them in the blood of the prophets. [31]So you bear witness to yourselves, that you are the children of those who murdered the prophets, [32]and you fill up the measure of your fathers. [33]Serpents! Offspring of vipers! how shall you escape the judgment of hell? [34]Because of this, behold! I send to you prophets and wise men and scribes. And *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues, and you will persecute them from city to city. [35]So that on you may come the righteous blood poured out upon the earth, from the blood of Abel the righteous to the blood of Zĕch-ā-rī'-ah *the* son of Ber-ē-chī'-āh, whom you murdered between the Temple and the altar. [36]Truly I say to you, All these things shall come upon this generation.

[37]O Jerusalem, Jerusalem! who kill the prophets and stone those who have been sent to her. How often would I have gathered your children together, like a hen gathers her chickens under *her* wings, and you did not desire it. [38]Behold! your house is left to you deserted. [39]For I say to you, In no way shall you see Me from now on until you say, "Blessed *is* He who comes in the name of *the* Lord" (See PSALM 118:26).

CHAPTER 24

[1]And going forth, Jesus departed from the Temple, and His disciples came to *Him* to point out to Him the buildings of the Temple. [2]But Jesus said to them, Do you not see all these things? Verily I say to you, There shall not be left here one stone upon another, that shall not be thrown down.

[3]And as He was sitting upon the Mount of Olives, the disciples came to Him privately, saying, Tell us, when shall these things happen? and what *is* the sign of Your coming and of the end of the world? [4]And answering Jesus said to them, Be careful that no one fools you. [5]For many will come in My name, saying, I am the Christ, and they will fool many. [6]And you shall begin to hear of wars, and rumors of wars. See, be not troubled, for all *these things* must come to pass, but the end is not yet. [7]For nation shall rise against nation and kingdom against kingdom. And there shall be famines and plagues and earthquakes in many different

places. [8]But all these *are* the beginning of sorrows. [9]Then they will deliver you up to trouble and will kill you. And you will be hated by all the nations on account of My name. [10]And then many will be offended and will deliver up one another and will hate one another. [11]And many false prophets will rise up and will fool many. [12]And because lawlessness shall abound, the love of many shall grow cold. [13]But he who endures to the end, he shall be saved. [14]And this Gospel of the kingdom shall be preached in all the world for a witness to all the nations—and then the end shall come.

[15]When therefore you shall see the ă-bom'-ī-nā'-tion of dĕs'-ō-lā'-tion (which was spoken of by Daniel the prophet) standing in the holy place, (he who reads let him understand) [16]then let those in Judea flee into the mountains. [17]He *that is* on the housetop—let him not come down to take anything out of his house. [18]And he *that is* in the field—let him not go back to take his clothes. [19]And woe to those that are with child, and to those that give suck in those days! [20]And pray that your flight is not in winter, nor on a sabbath. [21]For there shall then be great trouble, such as has not been from *the* beginning of *the* world until now—no, nor ever shall he. [22]And unless those days had been shortened, there would have been no flesh saved—but on account of the elect those days shall be shortened.

[23]Then if any one says to you, Behold! here *is* the Christ! or here! Do not believe it. [24]For there will arise false christs and false prophets, and they will give great miracles and wonders, so as to mislead, if possible, even the elect. [25]Behold! I have told you beforehand. [26]If therefore they shall say to you, Behold, He is in the wilderness, go not forth. Behold, *He is in* the inner rooms. Do not believe it. [27]For as the lightning comes from *the* east and appears as far as *the* west, so shall be also the coming of the Son of man. [28]For wherever the dead body may be, there the eagles will be gathered together.

[29]And immediately after the trouble of those days, the sun shall be darkened, and the moon shall not give its light. And the stars shall fall from the sky, and the powers of the heavens shall be shaken. [30]And then the sign of the Son of man shall appear in the sky: and then all the tribes of the earth shall mourn. And they shall see the Son of man coming on the clouds of the sky with power and great glory. [31]And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the sky to the other.

[32]Now from the fig-tree learn a parable. When its branch has already become tender, and it puts forth the leaves, you know that summer *is* near. [33]So also when you see all these things, you know that it is near,

even at *the* doors. [34]Truly I say unto you, in no way will this generation have passed away until all these things shall have come to pass. [35]The sky and the earth shall pass away, but My words in no way shall pass away. [36]But concerning that day and the hour, no one knows, not even the angels of Heaven, but My Father only. [37]But as the days of Noah, so shall be also the coming of the Son of man. [38]For as they were in the days which *were* before the flood—eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, [39]and they knew not until the flood came and took away all—so shall be also the coming of the Son of man. [40]Then two will be in the field, the one is taken and the other left. [41]Two *shall be* grinding at the mill, one is taken and the other left.

[42]Watch therefore, for you do not know in what hour your Lord comes. [43]But know this, that if the master of the house had known in what watch the thief was coming, he would have watched and not have allowed his house to be dug through. [44]So also, you be ready, for in an hour that you think not the Son of man comes. [45]Who then is the faithful and wise servant, whom his lord has set over his household, to give to them food in due time? [46]Happy *is* that servant whom his lord, when he comes, shall find so doing. [47]Truly I say to you that he will set him over all his goods. [48]But if that evil servant should say in his heart, My lord delays to come, [49]and should begin to beat his fellowservants, and to eat and drink with the drunken, [50]the lord of that servant shall come in a day when he does not expect *him*, and in an hour he knows not, and will cut him in two, [51]and will give *him* his part with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER 25

[1]Then shall the kingdom of Heaven be compared to ten virgins, who taking their lamps went out to meet the bridegroom. [2]And five of them were wise, and five foolish. [3]When they took their lamps, the foolish *ones* did not take oil with them, [4]but the wise took oil in their vessels with their lamps. [5]And as the bridegroom stayed, they nodded and went to sleep. [6]And in *the* middle of *the* night there was a cry, Behold! the bridegroom comes. Go out to meet him. [7]Then all those virgins rose up and trimmed their lamps. [8]And the foolish *ones* said to the wise, Give us *some* of your oil, for our lamps are going out. [9]But the wise *virgins* answered, saying, *No*, lest there be not enough for us and you. But go rather to those who sell and buy for yourselves. [10]But as they went away to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut. [11]And afterwards the other virgins came also, saying, Lord, Lord, open to us. [12]But answering he said, Truly I say to you, I do not know you. [13]Watch therefore, for you do not know the day or the hour in which the Son of man comes.

14For *it is* as *if* a man leaving the country called his own servants and gave them his goods. 15And to one he gave five talents, to another two, to another one, to each according to his own ability. And he left the country immediately. 16And he who received the five talents went out *and* traded with them and made another five talents. 17In the same way also he who *received* the two: he also gained another two. 18But going out, he who received the one *talent* dug in the ground and buried his lord's money. 19And after a long time the lord of those servants came and took account with them. 20And coming up, he who received the five talents brought to *him* another five talents, saying, Lord, you gave me five talents. Behold, I have gained another five talents besides them. 21And his lord said to him, Well done, good and faithful servant. You were faithful over a few things, I will set you over many things, enter into the joy of your lord. 22And he also who received the two talents came to *him and* said, Lord, you gave me two talents. Behold, I have gained another two talents besides them. 23His lord said to him, Well done, good and faithful servant. You were faithful over a few things, I will set you over many things, enter into the joy of your lord. 24And he also who had received the one talent came to *him and* said, Lord, I knew that you were a hard man, reaping where you did not sow and gathering where you did not scatter. 25And being afraid, I went away and buried your talent in the earth: Behold! you have your own *back*. 26But answering, his lord said to him, Wicked and slothful servant! you knew that I reaped where I did not sow, and gathered where I did not scatter. 27Then you ought to have taken my money to the money-lenders, and *then* at my coming I should have received my own *back* with interest. 28Take therefore the talent from him and give *it* to him who has the ten talents. 29For to every one who has shall *more* be given, and he shall have plenty—but from him who has not, even that which he has shall be taken from him. 30And throw *this* worthless servant into the outer darkness: there shall be weeping and gnashing of teeth.

31But when the Son of man comes in His glory, and all the holy angels with Him, then He will sit upon *the* throne of His glory. 32And before Him all the nations shall be gathered. And He shall separate them from one another, as a shepherd separates the sheep from the goats. 33And He will set the sheep on His right hand, but the goats on *His* left. 34Then the King will say to those on His right hand, Come, the blessed of My Father, inherit the kingdom prepared for you from *the* foundation of the world. 35For I was hungry, and you gave me to eat. I thirsted, and you gave me to drink. I was a stranger, and you took Me in. 36*I was* naked, and you clothed Me. I was sick, and you visited Me. I was in prison, and you came to Me. 37*Then* the righteous will answer Him, saying, Lord, when did we see You hungry and *then* fed You? or thirsty and *then* gave *You* a drink? 38And when did we see You *as* a stranger and took *You* in? or naked and clothed *You*. 39 And when

did we see You sick, or in prison, and came to You? [40]And answering, the King will say to them, Truly I say to you, Inasmuch as you did *it* to one of these, the least of My brothers, you did it to Me. [41]Then He will say also to those on the left, Go away from Me, you cursed, into the everlasting fire which has been prepared for the devil and his angels. [42]For I was hungry, and you gave Me nothing to eat. I thirsted, and you gave Me nothing to drink. [43]I was a stranger, and you did not take Me in. *I was* naked, and you did not clothe Me. *I was* sick, and in prison, and you did not visit Me. [44]Then they will also answer Him, saying, Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not *then* serve You? [45]Then He will answer them, saying, Truly I say to you, Inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me. [46]And these shall go away into everlasting punishment — but the righteous into everlasting life.

CHAPTER 26

[1]And it came to pass when Jesus had finished all these sayings, He said to His disciples, [2]You know that after two days the Passover takes place, and the Son of man is to be handed over to be crucified. [3]Then the chief priests and the scribes and the elders of the people were gathered together into the court of the high priest who was called Caiaphas [Ky'-ă-fas]. [4]And they plotted together in order that they might take Jesus by trickery and kill *Him*. [5]But they said, Not during the feast, so that there will not be an uproar among the people.

[6]Now Jesus was in Bethany in *the* house of Simon the leper, [7]*and* a woman came to Him with an alabaster box of very precious ointment, and *she* poured *it* on His head as He reclined at table. [8]But seeing *it*, His disciples became very indignant, saying, For what purpose *is* this waste? [9]For this ointment could have been sold for much and given to the poor. [10]But knowing *this* Jesus said to them, Why do you cause trouble to the woman? For she has done a good work towards Me. [11]For you always have the poor with you, but you do not have Me always. [12]For in pouring this ointment upon My body, she did *it* for My burying. [13]Truly I say to you, Wherever this Gospel shall be preached in the whole world, that which this one did shall be spoken of also for a remembering of her.

[14]Then one of the twelve, called Jū'-dās Is-cär'-i-ot, went to the chief priests [15]*and* said, What are you willing to give me, and I will betray Him to you? And they appointed to him thirty pieces of silver. [16]And from that time he looked for an opportunity, that He might betray Him.

17Now on the first *day* of the unleavened bread the disciples came to Jesus, saying to Him, Where do You desire for us to prepare for You to eat the passover? 18And He said, Go into the city to a certain one and say to him, The Master says, My time is near. I will keep the Passover at your house with My disciples. 19And the disciples did as Jesus commanded them and prepared the passover.

20And when evening had come, He was reclining at table with the twelve. 21And as they were eating He said, Truly I say to you that one of you will betray Me. 22And being very sorrowful, they began each of them to say to Him, Lord, is it I? But answering, 23He said, He who dipped his hand with Me in the dish will betray me. 24Truly the Son of man does go, as it has been written concerning Him, but woe to that man through whom the Son of man is betrayed! It would have been good for that man if he had not been born. 25And Judas, who was betraying Him, answering said, Is it I, Master? He said to him, You have said *it*.

26And as they were eating, Jesus, taking the bread and blessing *it*, broke *it* and gave to the disciples, and said, Take, eat; this is My body. 27And taking the cup, and giving thanks, He gave *it* to them, saying, All *of* you drink of it; 28For this is My blood of the new covenant which for many is being poured out unto remission of sins. 29But I say to you that I will not at all drink of this fruit of the vine after this, until that day when I drink it new with you in the kingdom of My Father. 30And having sung a hymn, they went out to the Mount of Olives. 31Then Jesus said to them, All of you will be offended in Me during this night. For it has been written, "I will smite the shepherd, and the sheep of the flock will be scattered abroad" (See ZECHARIAH 13:7). 32But after My resurrection, I will go before you into Galilee. 33And answering, Peter said to Him, Even if all *men* will be offended in You, I will never be offended. 34Jesus said to him, Truly I say to you that during this night, you will deny Me three times before the cock crows. 35Peter said to Him, Even if it were necessary for me to die with You, I will never deny You. All the disciples said the same thing.

36Then Jesus comes with them to a place called Gĕth-sĕm'-ā-nē, and He said to the disciples, Sit here while I go away — I shall pray yonder. 37And taking Peter and the two sons of Zĕb'-ĕ-dēe, He began to be sorrowful and deeply troubled. 38Then He says to them, My soul is very sorrowful, even unto death. Stay here and watch with Me. 39And going forward a little He fell upon His face praying, and saying, O My Father, if it is possible let this cup pass from Me: nevertheless not as I will, but as You *desire*. And He came to the disciples and found them sleeping, and He said to Peter, So! were you not able to watch one hour with Me? 41Watch and pray that you do not enter into temptation: the spirit indeed is willing, but the flesh weak. 42Again, going away a second

time, He prayed, saying, O My Father, if this cup cannot pass away from Me without My drinking it, let Your will be done. [43]And coming back He found them sleeping again, for their eyes were heavy. [44]And leaving them, He went away again and prayed the third time, saying the same word. [45]Then He came to His disciples and said to them, Sleep on now and take your rest. Behold! the hour has come near, and the Son of man is betrayed into the hands of sinners. [46]Rise, let us go. Lo! he who is betraying Me has come.

[47]And while He was yet speaking, Behold, Judas came, one of the twelve, and a great multitude with swords and staves *came* with him, *being sent* from the chief priests and elders of the people. [48]And he who was betraying Him gave them a sign, saying, Whomever I shall kiss, it is He; lay hold on Him. [49]And coming up to Jesus immediately, he said, Hail, Master, and kissed Him. [50]But Jesus said to him, Friend, why have you come? Then coming near, they laid hands on Jesus and held Him. [51]And behold! one of those with Jesus stretched out his hand and drew his sword. And striking a servant of the high priest, *he* took off his ear. [52]Then Jesus said to him, Put your sword back into its place, for all who take *the* sword shall perish by *the* sword. [53]Or do you think that I am not able now to call upon My Father, and He will place beside Me more than twelve legions of angels? How then should the Scriptures be fulfilled, *for they say* it must happen like this.

[55]In that hour Jesus said to the multitudes, You have come out with swords and staves to take Me, as against a thief. I sat daily with you teaching in the Temple, and you did not lay hold on Me. [56]But this has all come to pass that the Scriptures of the prophets may be fulfilled. Then all the disciples ran away, forsaking Him.

[57]And those who had laid hold of Jesus led *Him* away to Caï'-ā-phās, the high priest, where the scribes and the elders were gathered together. [58]And Peter followed Him from afar, even to the court of the high priest. And going inside he sat with the officers to see the end. [59]And the chief priests and the elders and the whole Sān-hē'-drĭn looked for false evidence against Jesus—so that they might put Him to death. [60]But *they* found none: even though many false witnesses came forward, they found none. But at last two false witnesses coming up [61]said. This one said, I am able to destroy the Temple of God, and in three days to build it. [62]And the high priest standing up said to Him, Do you answer nothing? What do these *men* say against you? [63]But Jesus was silent. And the high priest said to Him, I command you by the living God that you tell us whether you are the Christ, the Son of God. [64]Jesus says to him, You have said *it*. More than that I say to you, From this time you shall see the Son of man sitting on the right hand of power and coming on the clouds of heaven. [65]Then the high priest tore his

clothes, saying, He has blasphemed! Why have we any more need of witnesses? Behold! now you have heard his blasphemy. [66]What do you think? And answering, they said, He is worthy of death. [67]Then they spat in His face and buffeted Him, and some struck *Him* with the palm of the hand, [68]saying, Prophesy to us, O Christ, Who is he that struck you?

[69]And Peter was sitting outside in the court, and a certain girl came to him, saying, And you were with Jesus the Galilean. [70]But he denied *it* before all, saying, I do not know what you say. [71]And after he had gone out into the porch, another saw him and said to those there, This one also was with Jesus the Nazarean. [72]And again he denied with an oath, I do not know the man. [73]And after a little while those standing near came up *and* said to Peter, Truly you are also *one* of them, for even your speech makes you known. [74]Then he began to curse and to swear, I do not know the man. And immediately the cock crew. [75]And Peter remembered the word of Jesus, who had said to him, Before *the* cock crow, you shall deny Me three times. And going out, he cried bitter *tears*.

CHAPTER 27

[1]And when morning came, all the chief priests and elders of the people plotted against Jesus, so that they might put Him to death. [2]And tying Him up, they led *Him* away and handed Him over to Pontius Pilate [Pon'-shi-ŭs Pī'-lăt], the governor.

[3]Then Judas, who had betrayed Him, seeing that He was condemned, being sorry, brought back the thirty pieces of silver to the chief priests and elders, [4]saying, I sinned. *I* have betrayed innocent blood. But they said, What *is that* to us? You will *have* to see *to that!* [5]And throwing down the pieces of silver in the Temple he withdrew, and going away *he* hanged himself. [6]And taking the silver the chief priests said, It is not lawful to put them into the treasury, for it is *the* price of blood. [7]And after talking it over, they bought the potter's field with them, for the burial of strangers. [8]So that field was called Field of Blood until this day. [9]Then that which was spoken by Jeremiah the prophet was fulfilled, saying, "And I took the thirty pieces of silver, the price of Him who was priced, on whom they of the sons of Israel set a price, [10]and gave them for the potter's field, as the Lord commanded me."

[11]And Jesus stood before the governor. And the governor questioned Him, saying, Are you the king of the Jews? And Jesus said to him, You say *it*. [12]And when He was accused by the chief priests and the elders, He answered nothing. [13]Then Pilate said to Him, Do you not hear how many things they say against you? [14]And He did not answer him even to one word, so that the governor greatly marveled.

15Now at *this* feast-time the governor was accustomed to release to
the people a prisoner, anyone whom they desired. 16And they had then
a noted prisoner, called Barabbas. 17Then, when they were gathered
together, Pilate said to them, Whom do you desire that I release to you?
Bär-ăb'-bas, or Jesus who is called Christ? 18For he knew that they
handed Him over through envy. 19But as he was sitting on the judg-
ment seat, his wife sent to him, saying, *Let there be* nothing between
you and that righteous one, for I have suffered many things today in a
dream because of him. 20But the chief priests and the elders persuaded
the multitude that they should beg for Bär-ăb'-bas and should destroy
Jesus. 21And the governor answering said to them, Which of the two
do you desire that I release to you? And they said, Bär-ăb'-bas. 22Pilate
says to them, What then shall I do with Jesus, who is called Christ?
23They all said to him, Let *him* be crucified! And the governor said,
Why? What evil has he done? But they cried out the more, saying, Let
him be crucified! 24And when Pilate saw that it gained nothing, but
rather that an uproar was arising, taking water he washed *his* hands
before the multitude, saying, I am innocent of the blood of this just one:
you will see. 25And answering, all the people said, Let his blood *be* on
us and on our children. 26Then he released Bär-ăb'-bas to them; but
having Jesus whipped, he handed *Him* over that He might be crucified.

27Then the soldiers of the governor, taking Jesus with them into the
palace, gathered all the band against Him. 28And stripping Him they
put a scarlet robe around Him. 29And they plaited a crown of thorns
and put *it* upon His head, and a reed in His right hand. And bowing
the knees before Him, they made fun of Him, saying, Hail, king of the
Jews! 30And after they spit upon Him, they took the reed and struck
Him on His head. 31And when they had made fun of Him, they took
the robe off Him, and they put His own clothes on Him and led Him
away to crucify *Him*.

32And going out they found a man, a Cyrenean [Sȳ-rēen'-yăn] named
Simon. They forced him to carry His cross. 33And coming to a place
called Gŏl'-gŏth-ā, which is called 'Place of a Skull,' 34they gave Him
vinegar to drink, mixed with gall. But tasting *it*, He would not drink.
35And when they had crucified Him, they divided His garments, casting
a lot; so that that which was spoken by the prophet might be fulfilled,
"They divided My garments among themselves, and for My clothing
they cast a lot" (See PSALM 22:18). 36And sitting down they watched
Him there. 37And they put up over His head His charge written, THIS
IS JESUS THE KING OF THE JEWS. 38Then two thieves were with
Him, one at *His* right hand, and one at His left. 39But those passing by
blasphemed Him, shaking their heads, 40and saying, You who destroy
the Temple and build *it* in three days, save yourself. If you are the Son
of God, come down from the cross. 41And in the same way also, the

chief priests, with the scribes and elders, made fun saying, [42]He saved others, *but* he is not able to save himself. If he is the king of Israel, let him now come down from the cross, and we will believe him. [43]He has trusted on God, let Him deliver him now—if He will *have* him. (For he said, I am *the* Son of God.) [44]And in the same way the thieves who were together with Him also reviled Him.

[45]Now from the sixth hour there was darkness over all the land until the ninth hour. [46]And about the ninth hour Jesus cried with a loud voice, saying, Ē'-lī Ē'-lī, lä'-mä să-băch'-thă-nī, that is to say, My God, My God, why hast Thou forsaken Me? [47]And some of those who were standing there heard *this* and said, He is calling Elijah. [48]And immediately one of them ran and took a sponge, *and* he filled *it* with vinegar and put it on a reed, giving it to Him to drink. [49]But the rest said, Let *Him* alone, let us see if Elijah will come to save him.

[50]And Jesus cried again with a loud voice *and* gave up *His* spirit. [51]And behold! the veil of the Temple was torn into two from top to bottom; and the earth quaked, and the rocks were sheared, [52]and the tombs were opened, and many bodies of the saints who had fallen asleep arose, [53]and coming forth out of the tombs after His resurrection, they went into the holy city and appeared to many.

[54]And the centurion, and they who watched with him over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this was the Son of God!

[55]And there were many women there watching from afar off, who followed Jesus from Galilee ministering to Him, [56]among whom was Mary Măg'-dă-lēne, and Mary the mother of James and Joses, and the mother of the sons of Zĕb'-ē-dēe. [57]And when evening had come, a rich man from Ăr-ĭ-mă-thē'-ă, named Joseph, came, who also himself was Jesus' disciple. [58]Going to Pilate he begged the body of Jesus. Then Pilate commanded the body to be delivered. [59]And taking the body, Joseph wrapped it in a clean linen cloth [60]and laid it in his own new tomb which he had cut out in the rock. And when he had rolled a great stone to the door of the tomb, he departed. [61]And there was Mary Măg'-dă-lēne and the other Mary, sitting across from the grave.

[62]Now on the next day, which is after the preparation, the chief priests and the Pharisees were gathered together to Pilate, [63]saying, Sir, we have remembered that that deceiver said, while *he* was living, After three days I will arise. [64]Command therefore that the grave be made secure until the third day, lest his disciples coming by night steal him away and say to the people, He has risen from the dead. And the last error shall be worse than the first. [65]And Pilate said to them, You have

a guard. Go away. Make *it* as secure as you know *how*. [66]And going away they made the grave secure, sealing the stone, together with the guard.

CHAPTER 28

[1]And at the end of the Sabbath, as it was dawning toward the first day of the week, Mary Măg'-dă-lēne and the other Mary came to see the grave.

[2]And behold! there had been a great earthquake! for an angel of *the* Lord coming down out of Heaven had rolled away the stone from the door and was sitting upon it. [3]And his face was as lightning, and his clothing white as snow. [4]And those keeping guard trembled from fear of him and became like dead men. [5]But answering, the angel said to the women, You must not fear, for I know that you seek Jesus who has been crucified. [6]He is not here, for He is risen, as He said. Come, see the place where the Lord was lying. [7]And go quickly, saying to His disciples that He has risen from the dead. And behold! He goes before you into Galilee. There you shall see Him. Behold, I have told you. [8]And going out quickly from the tomb, with great joy and fear, they ran to tell His disciples. [9]But as they were going to tell His disciples, lo and behold! Jesus met them, saying, Greeting. And coming up to *Him* they laid hold of His feet and worshiped Him. [10]Then Jesus said to them, Fear not. Go and tell My brothers that they should go into Galilee, and there they shall see Me.

[11]And as they were going, behold, some of the guard went into the city *and* reported to the chief priest all things that were done. [12]And gathering together with the elders, and talking it over, they gave large *sums of* money to the soldiers, [13]saying, Say that his disciples came by night and stole him, we being asleep. [14]And if this is heard by the governor, we will persuade him and will make you free from care. [15]And taking the money they did as they were taught. And this saying is spread among *the* Jews until the present day.

[16]And the eleven disciples went into Galilee, to the mountain where Jesus commanded them. [17]And seeing Him they worshipped Him, but some doubted. [18]And coming up to them, Jesus spoke to them, saying, All authority has been given to Me in Heaven and on earth. [19]Go therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit— [20] teaching them to observe all things whatsoever I commanded you. And lo, I am with you all the days until the end of the world. Amen.

CHAPTER 1

[1]The beginning of the Gospel of Jesus Christ, the Son of God, [2]as it has been written in the prophets, "Behold! I send My messenger before Thy face, who shall prepare Thy way before Thee. [3]*The* voice of one crying in the wilderness, Prepare the way of the Lord. Make His paths straight" (See MALACHI 3:1).

[4]John came baptizing in the wilderness, and preaching *the* baptism of repentance for remission of sins. [5]And all the country of Judea and of Jerusalem went out to him, and all were baptized by him in the Jordan River, confessing their sins. [6]And John was clothed in camel's hair, and a girdle of leather about his loins, and eating locusts and wild honey. [7]And he preached, saying, He who comes after me *is* mightier than I, of whom I am not fit to stoop down to untie the latchet of His sandals. [8]I indeed did baptize you with water, but He will baptize you with *the* Holy Spirit.

[9]And it came to pass in those days *that* Jesus came from Năz'-ă-rĕth of Galilee and was baptized by John in the Jordan. [10]And immediately coming up from the water, He saw the heavens opened and the Spirit as a dove coming down upon Him. [11]And a voice came out of Heaven, *saying*, Thou art My Son, the Beloved, in whom I am well pleased.

[12]And immediately the Spirit drove Him out into the wilderness. [13]And He was there in the wilderness forty days, tempted by Satan and was with the wild beasts. And the angels ministered to Him.

[14]And after John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God, [15]and saying, The time has been fulfilled, and the kingdom of God has come near. Repent, and believe in the Gospel. [16]And walking by the sea of Galilee, He saw Simon and his brother Andrew casting a net into the sea, for they were fishers. [17]And Jesus said to them, Come after Me and I will make you fishers of men. [18]And immediately, leaving their nets, they followed Him. [19]And going on a little farther, He saw James the *son* of Zĕb'-ĕ-dĕe, and John his brother, and they were in the ship mending their nets. [20]And immediately He called them. And leaving their father Zĕb'-ĕ-dĕe in the ship with the hired servants, they went away after Him.

[21]And they went into Că-pĕr'-nă-ŭm. And at once on the sabbaths He entered into the synagogues and taught. [22]And they were astonished at His teaching: for He was teaching them as *One* who had authority, and not as the scribes. [23]And there was a man in their synagogue with an unclean spirit, and he cried out, [24]saying, Ha! what have we to do with

You, Jesus, Nazarene? Have you come to destroy us? I know you. You are the Holy One of God! [25]And Jesus rebuked him, saying, Be quiet, and come out of him! [26]And after the unclean spirit had thrown him into fits, and had cried with a loud voice, he came out of him. [27]And all were astonished, so that they questioned together among themselves, saying, What is this? what new teaching is this? that with authority He commands even the unclean spirits, and they obey Him! [28]And immediately His fame spread throughout all the country around Galilee.

[29]And after coming out of the synagogue, they immediately went into the house of Simon and Andrew, with James and John. [30]And the mother-in-law of Simon was lying in a fever, and they immediately spoke to Him about her. [31]And coming to *her* He raised her up *by* taking her hand. And instantly the fever left her, and she served them. [32]And when evening had come, when the sun went down, they brought to Him all that were diseased, and those who were demon-possessed. [33]And the whole city was gathered together at the door. [34]And He healed many that were sick of various diseases, and He cast out many demons and did not allow the demons to speak, because they knew Him.

[35]And very early, while *it was* still night, rising up, He went out and departed into a desert place, and He was there praying. [36]And Simon went after Him, and those with him. [37]And finding Him they said to Him, All *men* look for Thee. [38]And He said to them, Let us go into the next towns, so that I may preach there also, because for this I have come forth. [39]And He was preaching in their syn'-ā-gōgues in all Galilee, and casting out the demons.

[40]And a leper came to Him, begging Him, and kneeling down to Him, and saying to Him, If you desire You are able to make me clean. [41]And Jesus, being moved with compassion, putting forth *His* hand touched him, and said to him, I will! Be clean! [42]And when He had spoken, instantly the lēp'-rō-sy departed from him, and he was made clean. [43]And strictly commanding him, He at once sent him away. [44]And He said to him, See *that* you say nothing to any one. But go show yourself to the priest, and offer for your cleansing those things which Moses commanded, for a witness to them. [45]But after he had gone out, he began to speak of *it*, and very much to spread the matter abroad—so that *Jesus* was no longer able to enter into *the* city openly, but was outside in desert places. And they came to Him from every quarter.

CHAPTER 2

[1]And again He entered into Cā-pĕr'-nā-ŭm after *some* days, and it was heard that He was in *the* house. [2]And immediately many were gathered together, so that there was no longer any room, not even at the

door. And He spoke the word to them. [3]And they come to Him, bringing a pâr-ă-lȳt'-ĭc, carried by four *men*. [4]And not being able to come near Him on account of the crowd, they uncovered the roof where He was. And breaking through, they let down the bed on which the paralytic was lying. [5]And Jesus seeing their faith said to the paralytic, Son, your sins have been forgiven you. [6]But there were some of the scribes sitting there. And *they were* questioning in their hearts, [7]Why does this one speak blasphemies this way? Who is able to forgive sins, except One, *that is*, God? [8]And instantly, knowing in His spirit that they were thinking this way inside themselves, Jesus said to them, Why do you question these things in your hearts? [9]Which is easier, to say to the paralytic, *Your* sins have been forgiven you! or to say, Arise! and take up your bed, and walk? [10]But that you may know that the Son of man has authority on earth to forgive sins – He said to the paralytic, [11]I say to you, Arise! and take up your bed and go to your house. [12]And he rose up immediately, and taking up the bed went forth before them all, so that they were all amazed, and glorified God, saying, Never did we see *it* so.

[13]And He went forth again by the seaside, and all the multitude came to Him, and He taught them. [14]And passing on He saw Levi, the *son* of Alpheus [Ăl-fēe'-ŭs], sitting at the tax-office. And He said to him, Follow Me! And rising up he followed Him. [15]And it came to pass, as He reclined at table in his house, that many tax-collectors and sinners sat also together with Jesus and His disciples – for there were many, and they followed Him. [16]And the scribes and Pharisees, seeing Him eating with tax-collectors and sinners, said to His disciples, Why *is it* that He eats and drinks with the tax-collectors and sinners? [17]And hearing *this*, Jesus said They who are strong have no need of a doctor, but they who are sick. I came not to call the righteous, but sinners to repentance.

[18]And the disciples of John and those of the Pharisees were fasting. And they came and said to Him, Why do the disciples of John and those of the Pharisees fast, but Your disciples do not fast? [19]And Jesus said to them, Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they are not able to fast. [20]But *the* days will come when the bridegroom will have been taken away from them, and then they will fast in those days. [21]And no man sews a piece of new cloth on an old garment, else the new piece *that is* filling it up takes away from the old, and the tear becomes worse. [22]And no man puts new wine into old wineskins. Otherwise, the new wine bursts the wineskins, and the wine is poured out, and the wineskins will be ruined. But the new wine is to be put into new wineskins.

[23]And it came to pass that He went through the grain fields on the Sabbath. And His disciples began to make a way, plucking the ears. [24]And the Pharisees said to Him, Behold! why do they do that which is

not lawful on the Sabbath day? [25]And He said to them, Have you never read what David did, when he had need and was hungry, he and those with him? [26]how he entered into the house of God in *the days of* Ă-bĭ'-ă-thär the high priest and ate the showbread—which it is not lawful to eat, except for the priests? And *he* even gave to those who were with him. [27]And He said to them, The sabbath was made for man, and not man for the sabbath. [28]So then the Son of man is Lord also of the sabbath.

CHAPTER 3

[1]And He entered again into the synagogue, and there was a man there who had *his* hand withered. [2]And they were watching Him *to see* if He would heal him on the Sabbath, in order that they might accuse Him. [3]And He said to the man who had the withered hand, Arise! *Come* into the middle. [4]And He said to them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they were silent. [5]And looking around on them with anger, being made sad at the hardness of their heart, He said to the man, Stretch out your hand! And he stretched *it* out, and his hand was restored whole like the other *one*. [6]And going out, the Pharisees immediately plotted with the Hē-rō'-dī-ānş against Him—how they might destroy Him.

[7]And Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea, [8]and from Jerusalem, and from Ĭ-dŭ-mē'-ă, and beyond the Jordan. And when those around Tyre and Sidon heard what great things He was doing, a great multitude came to Him. [9]And He spoke to His disciples that a small ship might wait upon Him, on account of the multitude, that they might not press upon Him. [10]For He healed many, so that they threw themselves upon Him, that they might touch Him, as many as had plagues. [11]And the unclean spirits, when they saw Him, fell down before Him and cried, saying, You are the Son of God! [12]And He warned them many times, so that they would not make Him known.

[13]And He went up into the mountain and called to *Him* whom He desired, and they went to Him. [14]And He appointed twelve, that they might be with Him, and that He might send them forth to preach, [15]and that they might have authority to heal diseases, and to cast out demons. [16]And he added to Simon *the* name Peter. [17]And *there was* James the *son* of Zĕb'-ē-dēe, and John the brother of James—and He added to them *the* names Bō-ăn-er'-gēş, which is, Sons of Thunder. [18]And *there was* Andrew—and Philip and Bär-thol'-ō-mew—and Matthew, and Thomas—and James the *son* of Ăl-phē'-ŭs, and Thăd-dē'ŭs—and Simon the Că'-năan-īte, [19]and Jū'dăs Ĭs-cär'-ī-ot, who also betrayed Him.

And they came into a house. [20]And a multitude came together again, so that they were not able so much as to eat bread. [21]And hearing *of it*

those belonging to Him went out to lay hold of Him, for they said, He is beside Himself. 22And the scribes who came down from Jerusalem said, He has Bē-ēl'-zē-hŭh, and, By the prince of the demons he casts out the demons. 23And calling them, He said to them in parables, How can Satan cast out Satan? 24And if a kingdom is divided against itself, that kingdom is not able to stand. 25And if a house is divided against itself, that house is not able to stand. 26And if Satan has risen up against himself and has been divided, he is not able to stand, but has an end. 27After going into his house, no one in any way is able to plunder the goods of the strong man, unless he first tie up the strong man. And then he will plunder his house. 28Verily I say unto you that all sins shall be forgiven to the sons of men, and whatever blasphemies they shall have blasphemed — 29but whoever shall blaspheme against the Holy Spirit never has forgiveness unto eternity, but is in danger of everlasting condemnation — 30because they said, He has an unclean spirit.

31Then His brothers and His mother came. And standing outside, *they* sent to Him, calling Him. 32And a multitude sat around Him, and they said to Him, Behold, Your mother and Your brothers ask for You outside. 33And He answered them, Who is My mother, or My brothers? 34And looking around in a circle on those who were sitting about Him, He said Behold, My mother and My brothers! 35for whosoever shall do the will of God, he is My brother and My sister and My mother.

CHAPTER 4

1And again He began to teach by the sea. And a great multitude gathered together to Him, so that He entered into a ship and sat in the sea, and all the multitude was on the land close to the sea. 2And He taught them many things in parables, and said to them in His teaching, 3Listen. Behold! the sower went out to sow. 4And it came to pass as he sowed that some *seed* fell by the roadside, and the birds of the air came and ate it. 5And some fell upon stony ground, where it did not have much earth. 6But after the sun had risen, it was scorched, and because it had no root, it withered away. 7And some fell among thorns, and the thorns grew up and choked it, and it bore no fruit. 8And another fell into the good ground, growing up and increasing, and bore fruit. And one bore thirty, and one sixty, and one a hundred times. 9And He said to them, He that has ears to hear, let him hear.

10And when He was alone, those about Him, with the twelve, asked Him *about* the parable. 11And He said to them, To you *it* has been given to know the mystery of the kingdom of God. But to those who are on the outside, all things are done in parables: 12"That seeing they may see, and not perceive; and hearing they may hear, and not understand;

lest they should be converted, and *their* sins should be forgiven them" (See ISAIAH 6:9). [13]And He said to them, Do you not know this parable? And how *then* will you know all the parables? [14]The sower sows the word. [15]And these are the ones by the roadside, where the word is sown, and when they hear, Satan comes immediately and takes away the word that has been sown in their hearts. [16]And in the same way, these are the ones who are sown upon the stony ground, who, when they hear the word, receive it immediately with joy. [17]But *they* have no root in themselves *but last* only for a little while. Then when trouble or torment has arisen on account of the word, immediately they are offended. [18]And these are the ones who are sown among the thorns; these are the ones who hear the word, [19]and the cares of this world, and the false promises of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful. [20]And these are the ones who are sown upon good ground: such as hear the word and receive *it* and bring forth fruit, one thirty, and one sixty, and one a hundred times.

[21]And He said to them, Does the lamp come that it might be put under a bushel-basket? or under the bed? *or is it* not that it may be put upon the lampstand? [22]For nothing is hidden which shall not be made clear, nor has any secret thing taken place, but that it should come to light. [23]If any man has ears to hear, let him hear. [24]And He said to them, Be careful what you hear. In whatever measure you measure out, it shall be measured to you. And to you who hear, more shall be added: [25]For whosoever has, to him shall *more* be given. And he who has not, even that which he has shall be taken away from him.

[26]And He said, So is the kingdom of God, as if a man should throw the seed upon the ground, [27]and should sleep, and rise night and day. And the seed should spring up and grow, he knows not how—[28]for of itself the earth brings forth fruit, first a blade, then an ear, then full grain in the ear. [29]And when the fruit yields itself, immediately he sends forth the sickle, because the harvest has come. [30]And He said, To what shall we liken the kingdom of God? Or with what parable shall we compare it? [31]*It is* like a grain of mustard—for when it has been sown upon the earth, *it is* less than all the seeds which *are* upon the earth. [32]But when it has been sown, it grows up and becomes greater than all the plants and produces great branches—so that the birds of the air are able to rest under the shadow of it. [33]And with many such parables He spoke to them the word, as they were able to hear. [34]But without a parable He did not speak to them. And He explained all things to His disciples alone.

[35]And after evening had come on that day, He said to them, Let us pass over to the other side. [36]And sending away the multitude, they took Him with them as He was in the ship. And other small ships were

also with Him. 37And there came a great storm of violent wind, and the waves beat into the ship, so that it was already filled. 38And He was on the stern, sleeping on a pillow. And they awakened Him and said to Him, Master! Do You not care that we are about to die? 39And being awake, He rebuked the wind, and said to the sea, Peace! Be still! And the wind ceased, and there was a great calm. 40And He said to them, Why are you so fearful? How is it that you have no faith? 41And they feared with very great fear and said to one another, Who then is this! that even the wind and sea obey Him?

CHAPTER 5

1And they came to the other side of the sea, to the country of the Găd'-ă-rēnes. 2And upon His going forth out of the ship, immediately there met Him out of the tombs a man with an unclean spirit, 3who had *his* home in the tombs. And no one was able to tie him up, not even with chains. 4Because he often had been tied with fetters and chains, and the chains had been torn apart by him, and the fetters had been broken in pieces. And no one was able to tame him. 5And always, night and day in the mountains and in the tombs, he was crying and cutting himself with stones. 6And seeing Jesus from afar off, he ran and worshipped Him. 7And crying with a loud voice he said, What have I to do with You, Jesus, Son of the most high God? By the Lord, I beg You not to torment me. 8For He said to him, Unclean spirit, come out of the man! 9And He asked him, What *is* your name? And he answered, saying, My name *is* Legion, for we are many. 10And he begged Him very much that He would not send them out of the country. 11Now there was a great herd of hogs feeding near the mountains. 12And all the demons begged Him, saying, Send us into the hogs, that we may enter into them. 13And Jesus immediately gave them permission. And going out, the unclean spirits entered into the hogs, and the herd rushed down a steep place into the sea. And they were about two thousand, and they were choked in the sea. 14And those who fed the hogs ran and told *it* to the city and to the country. And they went out to see what it was that had been done. 15And they came to Jesus. And they saw the one who was demon-possessed sitting and clothed and of sound mind—him who had the legion. And they were afraid. 16And those who had seen *it* told them how it happened to him who was demon-possessed and about the hogs. 17And they began to beg Him to go away from their borders.

18And as He was entering into the ship, he who had been demon-possessed begged Him that he might be with Him. 19But Jesus did not allow him to go, but said to him, Go away to your house, to your own, and tell them how much the Lord did for you, and pitied you. 20And he went away and began to preach in Dē-căp'-ō-lis how much Jesus had done for him. And all marveled.

[21]And when Jesus had passed over to the other side again in the ship, a great multitude was gathered to Him, and He was by the sea. [22]And behold! one of the rulers of the synagogue, named Jā-ī'-rŭs, came up. And seeing Him, *he* fell at His feet. [23]And he begged Him fervently, saying, My little daughter is at the very end, *O* that You would come and lay Your hands upon her, so that she may be well, *then* she shall live. [24]And He went with him, and a great crowd followed Him and thronged Him.

[25]And a certain woman *came, who* had been *sick* with a flow of blood *for* twelve years, [26]and who had suffered much under many doctors. And *she* had spent all her means, and had gained in no way, but instead she had become worse. [27]Hearing about Jesus, *she* came in the crowd behind *Him and* touched His clothes. [28]For she said, If I shall but touch His clothes I shall be cured. [29]And instantly the fountain of her blood was dried up, and she knew in *her* body that she was healed from the plague. [30]And Jesus, immediately knowing in Himself *that* the power had gone forth out of Him, turning in the crowd, said, Who touched My clothes? [31]And His disciples said to Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? [32]And He looked round to see who had done this thing. [33]But the woman, being afraid and trembling, knowing what had been done upon her, came and fell down before Him and told Him all the truth. [34]And He said to her, Daughter, your faith has cured you. Go in peace, and be well from your plague.

[35]*While* He was still speaking, they came from the synagogue ruler's *house* saying, Your daughter is dead. Why do you still trouble the Master? [36]But hearing the word spoken, Jesus immediately said to the ruler of the synagogue, Do not be afraid, only believe. [37]And He allowed no one to go with Him except Peter and James and John, the brother of James. [38]And He came to the house of the ruler of the synagogue, and He saw an uproar, much weeping and wailing. [39]And going in, He said to them, Why do you make an uproar and weep? The child is not dead, but sleeps. [40]And they laughed at Him. But putting them all out, He took the father and mother of the child, and those with Him, and went in where the child was lying. [41]And taking the hand of the child, He said to her, Tăl'-ĭth-ā koŭ-mī! which translated is, Little girl, I say to you, Arise! [42]And immediately the little girl arose and walked, for she was twelve years old. And they were amazed with a great amazement. [43]And very distinctly He commanded that no one should know this. And He asked that *something* should be given her to eat.

CHAPTER 6

[1]And He went out from there and came into His own country. And His disciples followed Him. [2]And Sabbath coming on, He began to

teach in the synagogue. And many hearing *Him* were astonished, saying, From where do these things come to this one? and, What *is* the wisdom that has been given to him, that even such mighty works are done by his hands? [3]Is not this the carpenter, the son of Mary, and the brother of James and Joses, and Judas and Simon? And are not his sisters here with us? And they were offended in Him. [4]But Jesus said to them, A prophet is not without honor, except in his own country, and among his own kin, and in his own house. [5]And He was not able to do any work of power there, except He laid hands on a few sick people and healed *them*. [6]And He marveled because of their unbelief. And He went about the villages in a circle, teaching.

[7]And He called the twelve to Him and began to send them forth two by two, and He gave to them authority over the unclean spirits. [8]And He commanded them not to take anything for their trip except a staff — no bag, no bread, no money in the belt — [9]but *only to be* shod with sandals, and not *to* put on two coats. [10]And He said to them, Wherever you enter into a house, stay there until you depart from that place. [11]And as many as will not receive you or hear you — as you go forth from there, shake off the dust which is under your feet for a witness to them. Verily I say unto you, It shall be more bearable for Sodom or Gō-mōr'-răh in the day of judgment than for that city. [12]And going out they preached that men should repent. [13]And they cast out many demons and anointed many of the sick with oil and healed them.

[14]And king Herod heard *of Him*, for His name was spread abroad. And he said, John the Baptist has risen from among *the* dead, and because of this the mighty powers are working in him. [15]Others said, It is Elijah. And others said, It is a prophet, or like one of the prophets. [16]But Herod hearing *it* said, It is he whom I beheaded, John. He has risen from among *the* dead. [17]For Herod himself had sent forth and laid hold upon John and had put him in prison, on account of Hē-rō'-dī-ās, the wife of Philip his brother (because he had married her). [18]For John said to Herod, It is not lawful for you to have the wife of your brother. [19]And Hē-rō'-dī-ās set herself against him and wanted to kill him, and was not able. [20]For Herod feared John, knowing that he was a just and holy man, and He kept him safe. And when he heard him, he did many things and heard him gladly. [21]And a day of opportunity came, when Herod made a supper to great men on his birthday, and to the chief captains, and to the first *men* of Galilee. [22]And the daughter of Hē-rō'-dī-ās herself came in and danced, and she pleased Herod and those reclining at table with *him*. The king said to the girl, Ask me whatever you desire, and I will give *it* to you. [23]And he swore to her, Whatever you may ask me, I will give you, *even* to half of my kingdom. [24]And going out, she said to her mother, What shall I ask? And she said, The head of John the Baptist. [25]And coming in immediately with haste to the king, she asked, saying,

I want you to give to me at once the head of John the Baptist on a platter. [26]And the king was very sorrowful, *yet* on account of the oaths, and those who reclined at table with *him, he* would not refuse her. [27]And immediately the king sent a guardsman and commanded his head to be brought. And going out, he beheaded him in the prison. [28]And he brought his head upon a platter and gave it to the girl, and the girl gave it to her mother. [29]And hearing *this,* his disciples came and took up his corpse and laid it in the tomb.

[30]And the apostles were gathered together to Jesus, and they told Him all things, both what they had done and what they had taught. [31]And He said to them, You yourselves come apart into a desert place and rest a little. For those coming and those going were very many, and they did not even have opportunity to eat. [32]And they went away by ship into a desert place alone. [33]And the people saw them going away, and many recognized Him. And they ran together on foot from all the cities and went before them, and they came together to Him. [34]And going out, Jesus saw a great multitude and was moved with compassion towards them, because they were as sheep having no shepherd. And He began to teach them many things. [35]And now the hour being late, His disciples came to Him, saying, The place is desert, and now the hour *is* late. [36]Send them away that they may buy bread for themselves *by* going to the surrounding farms and villages—for they have nothing to eat.

[37]And answering He said to them, You give them *something* to eat. And they said to Him, Shall we go and buy two hundred denaries worth of bread and give them to eat? [38]And He said to them, How many loaves have you? Go and see. And when they knew, they said, Five *loaves* and two fishes. [39]And He commanded them to make everyone recline in companies upon the green grass. [40]And they sat down in ranks, by hundreds and by fifties. [41]And taking the five loaves and the two fishes, looking up to Heaven, He blessed and broke the loaves and gave to His disciples that they might set before them. And the two fishes He divided among all. [42]And they all ate and were filled. [43]And they took up twelve baskets full of the pieces, and of the fishes. [44]And those that ate of the loaves were about five thousand men.

[45]And immediately He made His disciples to enter into the ship and to go to the other side, to Bĕth-să′-ĭ-dă, until He should send away the people. [46]And taking leave of them, He went away into a mountain to pray. [47]And when evening had come, the ship was in the middle of the sea, and He alone *was* upon the land. [48]And He saw them laboring in the rowing, for the wind was contrary to them. And about the fourth watch of the night He came to them, walking upon the sea, and would have passed by them. [49]But they, seeing Him walking on the sea, thought *it* was a ghost, and cried out: [50]for they all saw Him and were troubled.

And immediately He spoke with them and said to them, Be of good courage. I am *He!* Fear not. [51]And He went up to them into the ship, and the wind ceased. And they were exceedingly amazed in themselves, beyond measure, and wondered. [52]For they did not understand about the loaves, for their hearts were hardened.

[53]And when they had crossed over, they came to the land of Gĕn-nĕs'-ă-rĕt and drew to the shore. [54]And on their coming out of the ship, immediately *the people* recognized Him. [55]And running through all that country round about, they began to carry on beds those that were ill – wherever they heard that He was. [56]And wherever He entered into villages, or cities, or country, they laid those who were sick in the market-places and begged Him that they might touch only the border of His garment. And as many as touched Him were healed.

CHAPTER 7

[1]And the Pharisees and some of the scribes gathered together to Him, coming from Jerusalem. [2]And seeing some of His disciples eating bread with defiled (that is, unwashed) hands, they found fault. [3]For the Pharisees and all the Jews do not eat unless they wash the hands with *their* fist – holding the tradition of the elders. [4]And *as they come* from market, they do not eat unless they wash themselves. And many other things there are which they have accepted to hold: washings of cups and pots, and brass vessels, and beds. [5]Then the Pharisees and the scribes asked Him, Why do your disciples not walk according to the tradition of the elders but eat bread with unwashed hands? [6]But answering He said to them, Well did Isaiah prophesy about you hypocrites, as it has been written, "This people honors Me with the lips, but their heart is far from Me. [7]But in vain they worship Me, teaching *as* doctrines the commandments of men" (See ISAIAH 29:13). [8]For laying aside the commandments of God, you hold the tradition of men – washing of pots and cups, and many other like *things* you do.

[9]And He said to them, Truly you reject the commandment of God, so that you may keep your own tradition. [10]For Moses said, "Honor your father and your mother;" and, "He who speaks evil of father or mother – let him die the death" (See EXODUS 20:12; 21:17). [11]But you say, If a man shall say to father or mother, Whatever you may gain by me, Corban! (that is to say, *It is* a gift *to God.*) [12]And you no longer allow him to do anything for his father or his mother, [13]setting aside the word of God by your tradition which you have delivered. And many such things you do.

[14]And calling all the crowd to Him, He said to them, Every one listen to Me and understand. [15]There is nothing from outside a man

which, entering into him, is able to defile him—but the things which go out from him, those are the things which defile the man. [16]If a man has ears to hear, let him hear. [17]And when He went into a house from the people, His disciples asked Him about the parable. [18]And He said to them, So you also are without understanding? Do you not see that everything which enters from outside into the man is not able to defile him? [19]because it does not enter into his heart, but into the belly, and goes out into the waste-bowl, purifying all the food. [20]And He said, That which comes out of the man *is* that which defiles the man. [21]For from within, out of the heart of men, come forth evil thoughts, adulteries, fôr-nī-cā'-tions, murders, [22]thefts, greedy desires, wickednesses, deceit, lustful desires, an evil eye, blasphemy, pride, foolishness: [23]all these evil things come from within and defile the man.

[24]And rising up from there, He went away into the borders of Tyre and Sidon. And entering into the house, He wanted no one to know *it*, but He could not be hidden. [25]For hearing about Him, a certain woman, whose little daughter had an unclean spirit, came and fell down at His feet. [26]Now the woman was a Greek, a Syro-Phenician [Sÿ'-rō Fē-nīsh'-yŭn] by race. And she begged Him that He should throw the demon out of her daughter. [27]But Jesus said to her, Let the children first be filled, for it is not good to take the children's bread and throw *it* to the dogs. [28]But she answered and said to Him, Yes, Lord, for even the little dogs under the table eat of the children's crumbs. [29]And He said to her, Because of this saying, Go! The demon has gone out of your daughter. [30]And going away to her house, she found the demon had gone out, and her daughter lay upon the bed.

[31]And again, going away from the borders of Tyre and Sidon, He came to the sea of Galilee, through *the* middle of the borders of Dē-cāp'-ō-līs. [32]And they brought to Him a deaf man who spoke with difficulty, and they asked Him that He might lay *His* hand upon him. [33]And taking him away from the multitude, He put His fingers to his ears, and having spit, He touched his tongue. [34]And looking up to Heaven, He groaned, and said to him, Ephphatha! (that is, Be opened!) [35]And immediately his ears were opened, and the band on his tongue was loosed, and he spoke plainly. [36]And He commanded them that they should tell no one. But as much as He commanded them, *that* much more they published *it*. [37]And they were above measure astonished, saying, He has done all things well: He makes both the deaf to hear and the dumb to speak.

CHAPTER 8

[1]In those days *the* multitude was very great, and *they* had nothing to eat. Calling His disciples to *Him*, Jesus said to them, [2]I am moved

with compassion on the multitude because they now have been with Me three days and have nothing to eat. [3]And if I send them away fasting to their homes, they will faint in the way—for some of them come from afar off. [4]And His disciples answered Him, From where shall any one be able to satisfy these with bread here in *the* wilderness? [5]And He asked them, How many loaves do you have? And they said, Seven. [6]And He commanded the people to recline on the ground. And taking the seven loaves, giving thanks, He broke and gave to His disciples, that they might set *it* before *them*. [7]And they set *it* before the people. And they had a few small fishes, and blessing *them*, He commanded these also to be set before *them*. [8]And they ate and were satisfied. And they took up that which was *left* over of broken pieces—seven baskets full. [9]And those who had eaten were about four thousand. And He sent them away.

[10]And immediately entering into the ship with His disciples, He came into the parts of Dăl-mă-nū'-thă. [11]And the Pharisees went out and began to argue with Him, seeking a sign from Heaven from Him, tempting Him. [12]And groaning in His spirit, He says, Why does this generation look for a miracle? Truly I say to you, No sign shall be given to this generation. [13]And leaving them there, He went into the boat again and went away to the other side.

[14]And they forgot to take bread. And except for one loaf, they had none with them in the ship. [15]And He ordered them, saying, Take heed! Beware of the leaven of the Pharisees, and of the leaven of Herod. [16]And they reasoned with one another, saying, *It is* because we have no bread. [17]And knowing *it* Jesus said to them, Why do you reason because you have no bread? Do you not yet see nor understand? Have you hardened your heart? [18]Do you have eyes *and* do not see? And do you have ears *and* do not hear? And do you not remember? [19]When I broke the five loaves to the five thousand, how many baskets full of pieces did you take up? They said, Twelve. [20]And when *I broke* the seven *loaves* to the four thousand, how many baskets full of pieces did you take up? And they said, Seven. [21]And He said to them, How is it that you do not understand?

[22]And He came to Bēth-sā'-ī-dă. And they brought to Him a blind *man* and begged Him that He might touch him. [23]And taking hold of the blind *man*, He led him forth out of the town, and when He had spit upon his eyes and had laid *His* hands upon him, He asked him if he saw anything. [24]And looking up he said, I see men, for as trees I see *them* walking. [25]Then again He laid *His* hands upon his eyes and made him look up. And he was restored and saw everything clearly. [26]And He sent him away to his house, saying, Neither may you go into the town, nor tell *it* to anyone in the town.

27And Jesus and His disciples went forth into the towns of Caē-sā-rē'-ā Phĭl'-ĭp-pī. And in the highway He asked His disciples, saying to them, Who do men say that I am? 28And they answered, John the Baptist, and others say, Ēlī'-jāh, but others *say,* One of the prophets. 29And He said to them, But who do you say that I am? And Peter answering said to Him, You are the Christ! 30And He strictly commanded them that they should tell no one about Him. 31And He began to teach them that the Son of man must suffer many things, and be rejected by the elders, and by the chief priests and scribes, and be killed, and after three days rise again. 32And He spoke the word openly. And taking Him *aside,* Peter began to rebuke Him. 33But turning and looking upon His disciples, He rebuked Peter, saying, Get behind Me, Satan! for your thoughts are not of the things of God, but of the things of men.

34And calling the multitude together with His disciples, He said to them, Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. 35For whoever wants to save his life shall lose it, but whoever shall lose his life for My sake shall save it. 36For what shall it profit a man if he gain the whole world and lose his own soul? 37Or what shall a man give in exchange for his soul? 38Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of man shall also be ashamed of him when He comes with the holy angels in the glory of His Father.

CHAPTER 9

1And He said to them, Truly I say to you that there are some of those standing here who shall in no way taste of death until they see the kingdom of God coming in power.

2And after six days Jesus took with Him Peter and James and John and brought them up into a high mountain alone by themselves. And He was transfigured before them. 3And His clothes became shining, exceedingly white as snow, such as no fuller on earth is able to whiten. 4And Elijah appeared to them with Moses, and they were talking with Jesus. 5And answering, Peter said to Jesus, Master, it is good for us to be here. Let us make three tabernacles, one for You, and one for Moses, and one for Elijah. 6For he did not know what he should say, for they were greatly afraid. 7And there came a cloud overshadowing them. And there came a voice out of the cloud, saying, This is My beloved Son: hear Him! 8And suddenly, looking around, they no longer saw anyone with them, only Jesus. 9And as they were coming down from the mountain, He commanded them that they should tell no one what things they had seen, except when the Son of man shall be risen from the dead. 10And they kept that saying among themselves, questioning with one another what the rising from the dead might be.

[11]And they asked Him, saying, The scribes say that Elijah must come first? [12]And answering He said to them, Indeed Elijah does come first and restores all things. And has it not been written that the Son of man must suffer many things and be scorned? [13]But I say to you that Elijah also has come. And they did to him all that they yearned to do, as it is written of him.

[14]And coming to the disciples, He saw a great multitude around them, and scribes questioning with them. [15]And immediately all the crowd was greatly amazed to see Him. And running up to Him, they greeted Him. [16]And He asked the scribes, What are you asking them? [17]And one answered out of the multitude and said, Master, I brought My son to You. For *he* has a dumb spirit, [18]and wherever it lays hold on him it tears him. And he foams and gnashes his teeth and is wasting away. And I spoke to Your disciples, that they should throw it out. But they were not able. [19]But He answered him, saying, O unbelieving generation! How long shall I be with you? How long shall I bear with you? Bring him to Me. [20]And they brought him to Him. And seeing Him the spirit immediately threw him into fits. And falling on the ground, he was wallowing and foaming. [21]And He asked his father, How long a time is it that this has been with him? And he said, From childhood. [22]And it often throws him both into fire and into waters, that it might destroy him. But if You are to do anything, help us, have compassion on us. [23]And Jesus said to him, If you are able to believe, all things are possible to him that believes. [24]And crying out with tears in his eyes, the father of the child immediately said, I believe, Lord! Help my unbelief! [25]But Jesus, seeing that the people were running together, rebuked the unclean spirit, saying to it, Deaf and dumb spirit, I command you. Come out of him! and you may no more enter into him. [26]And crying out, and tearing him up, it came out. And he became as dead, so that many said that he was dead. [27]But taking him by the hand, Jesus raised him up, and he arose.

[28]And when He had gone into a house, His disciples asked Him privately, Why were we not able to throw it out? [29]And He said to them, This kind can go out by nothing except by prayer and fasting.

[30]And going forth from there, they went through Galilee. And He did not desire that anyone should know *it*. [31]For He was teaching His disciples and said to them, The Son of man is delivered into *the* hands of men, and they will kill Him. And after being killed, on the third day He will arise. [32]But they did not understand the saying and were afraid to ask Him.

[33]And He came to Că-per'-nă-ŭm. And being in the house, He asked them, What were you arguing among yourselves in the highway? [34]But

they were silent—for they had been arguing with one another in the highway who *is* greater *among* them. [35]And sitting down He called the twelve, and He said to them, If any man desires to be first, he shall be last of all and servant of all. [36]And taking a little child, He set him in their midst. And taking him in His arms, He said to them, [37]Whoever shall receive one of such little children in My name receives Me. And whoever shall receive Me, *he* receives not Me but Him who sent Me.

[38]And John answered Him, saying, Master, we saw one who does not follow us throwing out demons in Your name. And we told him not to do it because he does not follow us. But Jesus said, [39]Do not stop him. For there is no one who shall do a work of power in My name and be able to easily speak evil of me—[40]for he who is not against us is for us. [41]For whoever may give you a cup of water to drink in My name, because you belong to Christ, truly I say to you, He shall in no way lose his reward. [42]And whoever may cause one of the little ones who believe in Me to offend, it would be better for him if a millstone had been hung about his neck and he had been thrown in the sea. [43]And if your hand causes you to offend, cut it off: it is better for you to enter into life maimed, than to have two hands to go away into hell, into the fire that cannot be put out—[44]where their worm dies not, and the fire is never put out. [45]And if your foot causes you to offend, cut it off: it is better for you to enter into life lame than to have two feet to be thrown into hell, into the fire that cannot be put out—[46]where their worm dies not, and the fire is never put out. [47]And if your eye causes you to offend, pluck it out: it is better for you to enter into the kingdom of God with one eye, than to have two eyes to be thrown into hell-fire—[48]where their worm dies not, and the fire is never put out. [49]For every one shall be salted with fire, and every sacrifice shall be salted with salt. [50]Salt *is* good, but if the salt becomes saltless, with what will you season? Have salt in yourselves, and be at peace with one another.

CHAPTER 10

[1]And rising up from there, He came into the borders of Judea, by the other side of Jordan. And the people come together again to Him, and as He had always done, He again taught them. [2]And the Pharisees coming to Him asked Him if it is lawful for a man to put away a wife, tempting Him. [3]But answering He said to them, What did Moses command you? [4]And they said, Moses allowed *us* to write a bill of divorce and to put *them* away. [5]And answering, Jesus said to them, Because of the hardness of your heart he wrote you this commandment. [6]But from the beginning of creation, God made them male and female. [7]Because of this a man shall leave his father and mother and shall be joined to his wife, [8]and the two shall be one flesh—so that they are no longer two, but one flesh. [9]What therefore God joined together, let not man part.

[10]And in the house His disciples again asked Him about the same thing. [11]And He said to them that whoever should put away his wife and marry another would commit adultery against her. [12]And if a woman should put away her husband and be married to another, she commits adultery.

[13]And they brought little children to Him, that He might touch them, but the disciples rebuked those who brought them. [14]But when Jesus saw, He was much displeased and said to them, Allow the little children to come to Me, and do not stop them. For of such is the kingdom of God. [15]Truly I say to you, Whoever shall not receive the kingdom of God like a little child shall in no way enter into it. [16]And taking them in *His* arms, laying *His* hands on them, He blessed them.

[17]And as He went forth into *the* highway, one came running up. And kneeling down to Him he asked Him, Good master, what shall I do that I may inherit eternal life? [18]And Jesus said to him, Why do you call Me good? No one *is* good except One, *that is*, God. [19]You know the commandments: Do not commit adultery; do not commit murder; do not steal; do not bear false witness; do not cheat; honor your father and your mother. [20]And answering he said to Him, Master, all these I have kept from my youth. [21]And looking upon him Jesus loved him, and He said to him, One thing you lack: go sell as much as you have and give *it* to the poor, and you shall have treasure in Heaven; and come, follow Me, taking up the cross. [22]But being saddened at that saying, he went away sorrowful—for he had many possessions. [23]And looking around Jesus said to His disciples, How hardly shall they that have riches enter into the kingdom of God! [24]And the disciples were astonished at His words. And answering again Jesus said to them, Children, how hard it *is for* those who trust in riches to enter into the kingdom of God! [25] It is easier *for* a camel to go through the eye of a needle than *for* a rich man to enter into the kingdom of God. [26]And they were very much astonished, saying among themselves, Who then can be saved? [27]But looking on them Jesus said, With men *it is* impossible, but not with God—for with God all things are possible.

[28]And Peter began to say to Him, Lo, we have left all and followed Thee. [29]But answering, Jesus said, Verily I say unto you, There is no man who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and for the Gospel, [30]that shall not receive a hundred times now in this time: houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions—and in the world that is coming, everlasting life. [31]But many *who are* first shall be last, and the last *shall be* first.

[32]And they were in the highway going up to Jerusalem, and Jesus was going on before them, and they were amazed and afraid, as they were

following. And taking the twelve to Him again, He began to tell them the things that were about to happen to Him. [33]Behold! we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and to the scribes, and they will condemn Him to death and will deliver Him up to the Gentiles. [34]And they will mock Him, and will whip Him, and will spit upon Him, and will kill Him — and on the third day He will rise again.

[35]And James and John, the sons of Zĕb'-ĕ-dĕe, came near to Him, saying, Master, we desire that You would do for us whatever we may ask. And He said to them, What do you desire Me to do for you? [37]And they said to Him, Grant to us that we may sit in Your glory, one on Your right hand, and one on Your left. [38]But Jesus said to them, You do not know what you ask. Are you able to drink the cup which I drink? and to be baptized with the baptism which I am baptized with? [39]And they said to Him, We are able. But Jesus said to them, Of the cup which I drink, you shall indeed drink. And with the baptism that I am baptized with, you shall be baptized — [40]but to sit at My right hand and at My left hand is not Mine to give; but to those for whom it has been prepared. [41]And hearing *this*, the ten began to be indignant about James and John. [42]But calling them to Him, Jesus said to them, You know that those who are thought to rule over the Gentiles exercise lordship over them. And their great ones exercise authority over them. [43]But it shall not be so among you, but whoever desires to be great among you, he shall be your servant. [44]And whoever of you desires to be first, he shall be servant of all. [45]For even the Son of man did not come to be served, but to serve, and to give His life a ransom for many.

[46]And they came to Jericho. And as he and His disciples and a great number of people were going out of Jericho, Băr-tĭ-mē'-ŭs *the* Son of Tĭ-mē'-ŭs was sitting beside the highway begging. [47]And hearing that it was Jesus the Năz-ă-rē'-an, he began to cry out and to say, Jesus, Son of David! Have pity on me! [48]And many rebuked him that he should be still, but he cried out much more, Son of David! Have pity on me! [49]And Jesus, stopping, asked for him to be called. And they called the blind one, saying to him, Be of good courage. Rise up, He calls you. [50]And throwing aside his cloak, he rose up and came to Jesus. [51]And answering, Jesus said to him, What do you desire that I should do to you? And the blind one said to Him, Master, that I may receive sight. [52]And Jesus said to him, Go! Your faith has healed you. And instantly he received his sight and followed Jesus in the highway.

CHAPTER 11

[1]And when they drew near to Jerusalem, to Bethphage [Bĕth'-fă-gē] and Bĕth'-ă-ny, to the Mount of Olives, He sent forth two of His disciples

2and said to them, Go into the village that is across from you. And immediately when you enter it you will find a colt tied, upon which no one has sat. After untying it, bring it. 3And if anyone says to you, Why do you do this? say, The Lord needs it. And immediately he will send it here. 4And they went away and found the colt tied outside at the door, by the crossing of two ways, and they untied it. 5And some of those standing there said to them, What are you doing untying the colt? 6And they said to them even as Jesus had commanded. And they allowed them *to go*. 7And they led the colt to Jesus. And they threw their robes upon it, and He sat on it. 8And many spread their robes in the highway, and others were cutting down branches from the trees and were scattering them in the highway. 9And those going on before, and those following, were crying out, saying, "Hosanna! Blessed *is* He who comes in *the* name of *the* Lord" (See PSALM 118:26). 10Blessed *is* the kingdom of our father David, coming in *the* name of *the* Lord. Hosanna in the highest! 11And Jesus entered into Jerusalem and into the Temple. And looking around on all things, the hour already being late, He went out to Bĕth'-ă-ny with the twelve.

12And on the next day, after they had left Bĕth'-ă-ny, He was hungry. 13And seeing a fig-tree afar off with leaves, He came, if perhaps He might find anything on it. And coming to it, He found nothing but leaves, for it was not the season of figs. 14And answering Jesus said to it, Let no one ever eat any more fruit of you forever. And His disciples heard *it*. 15And they came to Jerusalem. And Jesus, after He entered into the Temple, began to throw out those selling and buying in the Temple. And He overthrew the tables of the money-changers and the seats of those selling the doves. 16And He would not allow that any man should carry a vessel through the Temple. 17And He taught, saying to them, Has it not been written, "My house shall be called a house of prayer for all the nations"? (See ISAIAH 56:7). But you made it a den of thieves. 18And the scribes and the chief priests heard *it*, and they began seeking how they might destroy Him — for they feared Him because all the people were astonished at His teaching. 19And when evening came, He went forth out of the city.

20And in the morning, as they passed by, they saw the fig-tree dried up from *the* roots. 21And remembering, Peter said to Him, Master, see, the fig-tree which You cursed is dried up. 22And answering, Jesus said to them, Have faith in God. 23For truly I say to you that whoever shall say to this mountain, Be lifted up and thrown into the sea! and shall not doubt in his heart, but shall believe that what he says shall come to pass — it shall happen to him, whatever he shall say. 24For this reason I say to you, All things whatever you ask in prayer, believe that you shall receive, and it shall happen to you. 25And whenever you stand praying, if you have anything against anyone, forgive *it*, so that also your Father

who is in Heaven may forgive you your trespasses. [26]But if you do not forgive, neither will your Father who *is* in Heaven forgive your trespasses.

[27]And they came again to Jerusalem, and as He was walking in the Temple, the chief priests and the scribes and the elders came to Him and said to Him, [28]By what authority do you do these things? and, Who gave you this authority, that you should do these things? [29]And answering, Jesus said to them, I will also ask you one question, and answer Me, and I will tell you by what authority I do these things: [30]The baptism of John — was it from Heaven? or from men? Answer Me. [31]And they reasoned among themselves, saying, If we should say, From Heaven, he will say, Why then did you not believe him? [32]But if we should say, From men — they feared the people, for all men held that John truly was a prophet. [33]And answering, they said to Jesus, We do not know. And answering Jesus said to them, Neither do I tell you by what authority I do these things.

CHAPTER 12

[1]And He began to speak to them in parables, A man planted a vineyard and set a hedge about *it*, and he dug a wine-vat and built a tower. And he let it out to vinedressers and left the country. [2]And in due season he sent a servant to the vinedressers, so that he might receive the fruit of the vineyard from the vinedressers. [3]But after catching *him*, they beat him and sent him away empty. [4]And again he sent another servant to them, and stoning him, they wounded him in the head and sent him away, treating him shamefully. [5]And again he sent another, and they killed him — and many others, beating some and killing others. [6]Yet, then, having one son, his own beloved, he also sent him to them at last, saying, They will respect my son. [7]But those men said among themselves, This is the heir: come, let us kill him, and the inheritance will be ours. [8]And taking him, they killed him and threw him out of the vineyard. [9]What therefore will the lord of the vineyard do? He will come and will destroy the vinedressers, and he will give the vineyard to others. [10]Did you never even read this Scripture, "The Stone which the builders rejected has become the head of *the* corner. [11]This was from the Lord, and it is marvellous in our eyes"? (See PSALM 118:22). [12]And they desired to lay hold of Him, but they feared the people — for they knew that He had spoken the parable against them. And leaving Him, they went away.

[13]And they sent to Him some of the Pharisees and some of the Hē-rō'-dī-ăns, so that they might catch Him in conversation. [14]And coming up they said to Him, Master, we know that you are true and that you care about no one, for you do not look upon *the* outward appearance of men, but teach with truth the way of God. Is it right to give tribute to Caesar

or not? [15]Should we give, or should we not give? But knowing their hypocrisy, He said to them, Why do you tempt Me? Bring Me a coin that I may see. [16]And they brought *it*. And He says to them, Whose likeness and engraving *is* this? And they said to Him, Caesar's. [17]And answering, Jesus said to them, Give to Caesar the things that are Caesar's and to God the things that are God's. And they marveled at Him.

[18]And the Sād'-dū-cēes came to Him, who say there is no resurrection. And they questioned Him saying, [19]Master, Moses wrote to us, that if any one's brother should die and leave behind a wife, and have no children, that his brother should take his wife and raise up seed to his brother. [20]There were seven brothers, and the first took a wife, and he died and left no seed. [21]And the second took her and died, and neither did he leave any seed; and the third likewise. [22]And the seven took her, and left no seed. Last of all the woman died also. [23]In the resurrection, therefore, when they shall arise, which of these shall have her as a wife? for the seven had her as a wife. [24]And answering, Jesus said to them, Do you not err because of this, not knowing either the Scriptures or the power of God? [25]For when they rise from among *the* dead, neither do they marry nor are given in marriage — but they are as *the* angels who *are* in Heaven. [26]But concerning the dead, that they do rise, have you not read in the book of Moses how God spoke to him at the bush, saying, I *am* the God of Abraham and the God of Isaac and the God of Jacob? [27]He is not the God of *the* dead, but God of *the* living. You therefore greatly err.

[28]And one of the scribes came and heard them reasoning together. Seeing that He answered them well, he asked Him, Which is *the* first commandment of all? [29]And Jesus answered him, The first of all the commandments *is*, "Hear, O Israel: The Lord our God is one Lord. [30]And you shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (See DEUTERONOMY 6:4). This *is the* first commandment, [31]and the second *is* like this: "You shall love your neighbor as yourself" (See LEVITICUS 19:18). There is no other commandment greater than these. [32]And the scribe said to Him, Master, Truly you have said the truth, that there is one God, and there is none other besides Him: [33]and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *one's* neighbor as oneself, is more than all the whole burnt offerings and the sacrifices. [34]And, when Jesus saw that he answered with understanding, He said to him, You are not far from the kingdom of God. And no one after that dared to question Him.

[35]And teaching in the Temple, Jesus answered and said, How can the scribes say that Christ is *the* son of David? [36]For David himself said by the Holy Spirit, "The LORD said to my Lord, Sit at My right hand until I place Your enemies as a footstool for Your feet" (See PSALM

110:1). [37]Therefore David himself calls Him Lord. But how then is He his son? And the great crowd heard Him gladly.

[38]And He said to them in His teaching, Be careful of the scribes who like to walk about in long robes, and love greetings in the marketplaces, [39]and the chief seats in the synagogues, and the uppermost places at the feasts—[40]who devour widows' houses, and as a pretense make long prayers. These shall receive greater condemnation.

[41]And sitting down across from the treasury, Jesus saw how the crowd put money into the treasury. And many of the rich were putting *in* much. [42]And one poor widow came *and* put in two mites (which make a kō-drän'-tēs). [43]And calling His disciples to Him, He said to them, Verily I say unto you that this poor widow has put in more than all of those putting *money* into the treasury. [44]For all *others* put in out of their abundance, but she out of her poverty put in all, as much as she had—her whole living!

CHAPTER 13

[1]And as He was going forth out of the Temple, one of His disciples said to Him, Master, see! What stones, and what buildings! [2]And answering, Jesus said to him, Do you see these great buildings? There shall not be left a stone on top of a stone which shall not be thrown down.

[3]And as He was sitting upon the Mount of Olives across from the Temple, Peter and James and John and Andrew asked Him privately, [4]Tell us, When shall these things be? and what *shall be* the sign when all these things are going to be fulfilled? [5]And Jesus answering them began to say, Watch out, lest anyone lead you astray. [6]For many will come in My name, saying, I am *He*, and they will lead many astray. [7]But when you shall hear of wars and rumors of wars, do not be troubled—for this must happen—but the end is not yet. [8]For nation shall rise up against nation, and kingdom against kingdom. And there shall be earthquakes in different places, and there shall be famines and troubles. These *are* the beginnings of anguish. [9]But watch out for yourselves, for they will deliver you up to sän-hē'-drins and sÿn'-ä-gōgues. You will be beaten, and you will be brought before governors and kings for My sake, for a witness to them: [10]and the Gospel must first be preached to all nations. [11]But whenever they lead you away and deliver you up, be not anxious beforehand what you should say or think. But speak whatever is given to you in that hour, for you are not the ones who speak, but the Holy Spirit *speaks*.

[12]And brother will betray brother to death, and a father *his* child. And children will rise up against parents and will put them to death. [13]And

you will be hated by all because of My name. But he that endures to the end, he shall be saved.

[14]But when you see the ă-bom′-ĭ-nā-tion of dĕs-ō-lā′-tion, which was spoken of by Daniel the prophet, standing where it ought not (let him who reads understand) then let those in Judea flee to the mountains. [15]And he on the housetop, let him not come down into the house, nor go in to take anything out of his house. [16]And he who is in the field, let him not return to the things behind, to take his clothing. [17]But woe to them that are with child, and to those that give suck in those days! [18]And pray that your flight may not be in winter. [19]For *in* those days shall be trouble, such as has not been the like from the beginning of the creation which God created until now, and never shall be. [20]And unless *the* Lord had shortened the days, there would not have been any flesh saved – but on account of the elect, whom He chose, He has shortened the days.

[21]And then if any man shall say to you, Behold! here *is* the Christ; or lo, there! you shall not believe *it*. [22]For there will arise false Christs and false prophets, and they will give signs and miracles in order to deceive, if possible, even the elect. [23]But be careful. Behold! I have told you all things beforehand. [24]But in those days, after that great trouble, the sun shall be darkened, and the moon shall not give her light. [25]And the stars of the sky shall be falling, and the powers which *are* in the heavens shall be shaken. [26]And then they shall see the Son of man coming in the clouds with great power and glory. [27]And then He will send His angels, and will gather together His elect from the four winds, from the uttermost part of the earth to *the* uttermost part of Heaven. [28]But learn a parable from the fig-tree: when its branch has already become tender and puts forth leaves, you know that the summer is near. [29]So also when you see these things happening, *you* know that it is near, at the very doors. [30]Truly I say to you that this generation shall not have passed away until all these things have taken place. [31]The sky and the earth shall pass away, but My words shall not pass away. [32]But concerning that day and the hour no one knows, no, not even the angels who are in Heaven, nor the Son, but the Father. [33]Be careful, watch and pray; for you do not know when the time is. [34]As a man going out of the country, leaving his house, gave authority to his servants, and to each one his work, and commanded the doorkeeper that he should watch: [35]Watch, then, for you do not know when the master of the house comes – at evening, or at midnight, or at cock-crowing, or morning – [36]lest coming suddenly he should find you sleeping. [37]And what I say to you, I say to all, Watch!

CHAPTER 14

[1]Now after two days it was the Passover and the *feast of* unleavened bread. And the chief priests and the scribes were seeking how they might

take hold of Him by trickery and kill *Him.* [2]But they said, Not during the feast, lest there be an uproar among the people.

[3]And when He was at Bĕth'-ă-ny, in the house of Simon the leper, as He reclined at table, a woman came with a very precious alabaster box of ointment of spikenard. And breaking the alabaster box, she poured *it* on His head. [4]And some were indignant within themselves, and *were* saying, Why has this waste of the ointment been made? [5]For this could have been sold for more than three hundred coins and given to the poor. And they murmured at her. [6]But Jesus said, Let her alone. Why do you trouble her? She has done a good work towards Me. [7]For you have the poor always with you, and whenever you desire you are able to do them good; but you do not have Me always. [8]She has done what she could. She came beforehand to anoint My body for the burial. [9]Truly I say to you that wherever this Gospel shall be preached throughout the whole world, also what this *woman* has done shall be spoken of for a memorial of her.

[10]And Judas Is-câr'-ī-ot, one of the twelve, went away to the chief priests, that he might betray Him to them. [11]And hearing *this* they rejoiced and promised to give him money. And he was seeking how he might conveniently betray Him.

[12]And on the first day of unleavened *bread,* when they killed the passover, His disciples said to Him, Where do you desire for us to go to prepare, so that You may eat the passover? [13]And He sent forth two of His disciples and said to them, Go into the city, and a man will meet you carrying a pitcher of water—follow him. [14]And wherever he goes in, say to the master of the house, The Master says, Where is the guest-room where I may eat the passover with My disciples? [15]And he will show you a large upper room, furnished and ready. There make ready for us. [16]And His disciples went forth and came into the city, and they found *it* as He had said to them, and they made ready the passover. [17]And when evening had come, He came with the Twelve. [18]And as they were reclining at table and were eating, Jesus said, Truly I say to you that one of you who is eating with Me will betray Me. [19]And they began to be sorrowful and to say to Him, one by one, Is it I? And another, Is it I? [20]But answering, He said to them, *It is* one of the twelve, he who is dipping with Me in the dish. [21]The Son of man indeed goes, as it has been written about Him—but woe to that man by whom the Son of man is betrayed! It would be good for that man if he had never been born.

[22]And as they were eating, Jesus, taking a loaf *and* blessing it, broke *it* and gave to them, and said, Take, eat; this is My body. [23]And taking the cup and giving thanks, He gave to them, and they all drank of it. [24]And He said to them, This is My blood of the new covenant, which is

poured out for many. 25Truly I say to you, I will drink no more of the fruit of the vine until that day when I will drink it new in the kingdom of God.

26And singing a hymn they went out into the Mount of Olives. 27And Jesus said to them, All of you will be offended because of Me this night; for it is written, "I will smite the Shepherd, and the sheep shall be scattered abroad" (See ZECHARIAH 13:7). 28But after I have risen, I will go before you into Galilee. 29But Peter said to Him, Even if all shall be offended, yet not I. 30And Jesus said to him, Truly I say to you that today, in this *very* night, you will deny Me three times before the cock crows twice. 31But he spoke more strongly, If it were necessary for me to die with You, I will never deny You. And they all also spoke in the same way.

32And they came to a place which *was* named Gĕth-sĕm'-ă-nē. And He said to His disciples, Sit here while I pray. 33And He took Peter and James and John with Him, and He began to be greatly amazed and very heavy-hearted. 34And He said to them, My soul is exceeding sorrowful, even unto death. Stay here and watch. 35And going forward a little, He fell upon the ground and prayed that, if it were possible, the hour might pass from Him. 36And He said, Abba, Father, all things *are* possible to You. Take away this cup from Me — nevertheless not what I desire, but what You desire. 37And He came and found them sleeping. And He said to Peter, Simon, do you sleep? Could you not watch one hour? 38Watch and pray that you enter not into temptation. The spirit truly *is* willing, but the flesh *is* weak. 39And going away He prayed and spoke the same words. 40And returning He found them asleep again, for their eyes were heavy; and they did not know what they should answer Him. 41And He came the third time and said to them, Sleep on now and take your rest. It is enough; the hour has come. Behold! the Son of man is betrayed into the hands of sinners. 42Rise up, let us go. Behold, he who is betraying Me has come.

43And immediately while He was still speaking, Judas, who was one of the twelve, came up. And a great multitude with swords and staves was with him, sent from the chief priests and the scribes and the elders. 44Now he who was betraying Him had given them a sign, saying, Whomever I shall kiss is the one, — catch hold of him and lead *him* safely. 45And after he had come, immediately he came up to Him and said, Master, Master! and kissed Him. 46And they laid their hands upon Him and took hold of Him. 47But drawing a sword, one of those standing by struck a servant of the high priest, and he took off his ear. 48And answering, Jesus said to them, Have you come out as against a thief, with swords and staves to take Me? 49I was daily with you in the Temple teaching, and you did not lay hold on Me. But *it must be* so that the Scripture may be

fulfilled. 50And forsaking Him, they all ran away. 51And a certain young man was following Him, wearing a linen cloth about his naked *body*. And the young men lay hold on him, 52but, leaving behind the linen cloth, he fled from them naked.

53And they led Jesus away to the high priest. And with Him were gathered together all the chief priests and the elders and the scribes. 54And Peter followed Him afar off, as far as the inside of the hall of the high priest. And he was sitting with the officers, and was warming himself near the fire. 55And the chief priests and the whole sän-hē'-drĭn sought testimony against Jesus, in order to put Him to death, and did not find *any*. 56For many bore false witness against Him, but their stories were not alike. 57And rising up, some bore false witness against Him, saying, 58We heard him saying, I will destroy this Temple that is made with hands, and in three days I will build another which is not made with hands. 59And neither was their testimony alike in this. 60And standing up in the middle, the high priest questioned Jesus, saying, Do you answer nothing? What do these witness against you? 61But He was silent and answered nothing. Again the high priest asked Him and said to Him, Are you the Christ, the Son of the Blessed? 62And Jesus said, I am! And you will see the Son of man sitting at the right hand of power and coming with the clouds of heaven. 63And tearing his clothes, the high priest said, What need do we have of any more witnesses? 64You heard the blasphemy. How does it look to you? And they all condemned Him to be worthy of death. 65And some began to spit upon Him, and to cover up His face, and to beat Him with *their* fists, and to say to Him, Prophesy! And the officers hit Him with the palms of their hands.

66Peter was in the court below. And one of the maids of the high priest came up. 67And seeing Peter warming himself, looking at him, she said. You also were with Jesus the Năz'-a-rē'-ăn. 68But he denied *it*, saying, I do not know nor even understand what you say. And he went out into the porch, and the cock crew. 69And the maid seeing him again began to say to those standing there, This is *one* of them. 70And he again denied *it*. And after a little, again those standing by said to Peter, Truly you are *one* of them, for you are both a Galilean and your speech *sounds* like it. 71But he began to curse and to swear, I do not know this man of whom you speak. 72And the second time the cock crew. And Peter remembered the word that Jesus said to him, Before *the* cock crows two times, you will deny Me three times. And thinking of this, he broke out into tears.

CHAPTER 15

1And immediately in the morning, the chief priests, having consulted with the elders and scribes and the whole sän-hē'-drĭn, tied Jesus up and carried Him away and delivered Him up to Pilate. 2And Pilate

questioned Him, Are you the king of the Jews? And answering He said to him, You say *it*. [3]And the chief priests were accusing Him of many things. [4]And again Pilate questioned Him, saying, Do you answer nothing? Behold! how many things they witness against you! [5]But Jesus did not answer anything any more, so that Pilate wondered.

[6]Now at *the* feast he released to them one prisoner, whoever they asked. [7]And there was the one called Bär-ăb'-bās, locked up with those who rioted with him, who had committed murder in the riot. [8]And the multitude crying out began to beg *him* to do as he always did to them. [9]But Pilate answered them, saying, Do you want *me* to release to you the king of the Jews? [10]for he knew that the chief priests had delivered Him up through envy. [11]But the chief priests stirred the people up in order that he might rather release Bär-ăb'-bās to them. [12]And answering again, Pilate said to them, What then do you want *me* to do *with him* whom you call king of the Jews? [13]And they cried out again, Crucify him! [14]And Pilate said to them, Why? What evil did he do? But they cried out much stronger, Crucify him!

[15]And wanting to do that which *was* pleasing to the people, Pilate released Bär-ăb'-bās to them, and he delivered Jesus, after having *Him* scourged, that He might be crucified. [16]And the soldiers led Him away into the hall, which is the governor's palace. And they called together the whole band. [17]And they put purple on Him, and after plaiting *it*, they placed a crown of thorns on Him. [18]And they began to greet Him, Hail, King of the Jews! [19]And they struck Him on the head with a reed and spat upon Him. And bending their knees, they bowed down to Him. [20]And when they had made fun of Him, they took the purple off Him and put His own clothes on Him. And they led Him out that they might crucify Him. [21]And they forced a certain one passing by (Simon, a Cyrĕ'-nī-ăn, coming from the field, the father of Alexander and Rufus) that he might carry His cross.

[22]And they brought Him to a place, Gŏl'-gŏth-ā, which translated is, The place of a skull. [23]And they gave Him wine mixed with myrrh to drink — but He did not take *it*. [24]And after crucifying Him they divided His clothes, throwing a lot upon them *to see* what *each* should take. [25]And it was the third hour, and they crucified Him.

[26]And the title of His charge was written above *Him* — THE KING OF THE JEWS. [27]And they crucified two thieves with Him, one at the right hand, and one at the left of Him. [28]And the Scripture was fulfilled which says, "And He was numbered with *the* transgressors" (See ISAIAH 53:12).

[29]And those passing by blasphemed Him, shaking their heads, and saying, Aha! you who will destroy the Temple, and build *it* in three days,

[30]save yourself, and come down from the cross. [31]And in the same way the chief priests, making fun among one another with the scribes, said, He saved others, *but* he is not able to save himself. [32]The Christ? The King of Israel? Let him come down now from the cross so that we may see and believe. And they who were crucified with Him raved at Him.

[33]And when *the* sixth hour arrived, darkness came over all the land until *the* ninth hour. [34]And at the ninth hour Jesus cried with a loud voice, saying, Ĕ'-lō-ī, Ĕ'-lō-ī, lä-mä, sä-băch'-thä-nī, which translated is, My God! My God! Why have You forsaken Me? [35]And hearing *this* some of those standing by said, Behold! He calls Elijah. [36]And one ran and filled a sponge with vinegar. And putting *it* on a reed, *he* gave *it to* Him to drink, saying, Let alone, let us see if Elijah comes to take him down.

[37]And uttering a loud cry Jesus breathed forth the spirit. [38]And the veil of the Temple was torn into two *pieces*, from top to bottom. [39]And the centurion who stood by, across from Him, seeing that He cried out so and gave up the spirit, he said, Truly this Man was the Son of God. [40]And there were also women looking on afar off, among whom was Mary Măg'-dă-lēne, and Mary the mother of James the less, and Joses and Să-lō'-mē [41](who also followed Him and ministered to Him when He was in Galilee), and many others who came up with Him to Jerusalem.

[42]And now when evening had come—since it was *the* prĕp-ă-rā'-tion, that is *the day* before sabbath—[43]Joseph of Ă-rī-mă-thē'-ă, an honorable councillor who himself was also waiting for the kingdom of God, came and begged the body of Jesus, having great courage in going in to Pilate. [44]And Pilate wondered if He were already dead. And calling the centurion to him, he questioned him if He were long dead. [45]And knowing *it* from the centurion, he granted the body to Joseph. [46]And buying fine linen, and taking Him down, he wrapped Him in the fine linen and laid Him in a tomb which was cut out of a rock. And he rolled a stone to the door of the tomb. [47]And Mary Măg'-dă-lēne and Mary *the mother* of Joses saw where He was being laid.

CHAPTER 16

[1]And the sabbath being past, Mary Măg'-dă-lēne, and Mary the *mother* of James and Salome, bought sweet spices that they might come and anoint Him. [2]And very early on the first *day* of the week, they came to the tomb, at the rising of the sun. [3]And they said among themselves, Who will roll away the stone from the door of the tomb? [4]And looking up, they saw that the stone had been rolled away: for it was very large. [5]And entering into the tomb they saw a young man sitting on the right, clothed with a white robe, and they were amazed. [6]But he said to them,

Do not be amazed. You look for Jesus the Nazarean, who has been crucified. He has risen. He is not here. Behold the place where they laid Him. 7But go, say to His disciples and to Peter, that He goes before you into Galilee. There you shall see Him, as He said to you. 8And going out quickly, they fled from the tomb. And trembling and amazement took hold of them. And neither did they say anything to anyone, for they were afraid.

9Now rising early *the* first *day* of the week, He first appeared to Mary Măg′-dă-lēne, from whom He had cast out seven devils. 10She went and told it to those who had been with Him, *who were* grieving and weeping. 11And hearing that He was alive and had been seen by her, they did not believe it. 12And after these things, He was revealed in another form to two of them as they walked going into the country. 13And going away they told *it* to the rest—neither did they believe them. 14Afterwards as they reclined at table, He was revealed to the eleven, and He censured their unbelief and hardness of heart, because they did not believe those who had seen Him risen. 15And He said to them, Go into all the world and preach the Gospel to every creature. 16He that believes and is baptized shall be saved, and he that believes not shall be condemned. 17And these signs shall follow those that believe: In My name they shall cast out demons; they shall speak with new tongues; 18they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19The Lord, then, after speaking to them, was received up into Heaven, and sat at the right hand of God. 20And going forth they preached everywhere, the Lord working with *them* and confirming the word by the miracles following *it*. Amen.

CHAPTER 1

[1]Inasmuch as many have taken in hand to draw up an account of those things which have been fully believed among us—[2]even as they who were eye-witnesses and ministers of the word from the beginning delivered them to us—[3]it seemed good to me also, having accurately traced out all these things from the first, to write to you in order, most excellent Thē-oph'-i-lŭs, [4]that you may know the certainty of those things in which you were taught.

[5]In the days of Herod, the king of Judea, there was a certain priest named Zacharias [Zăck-ă-rī'-ăs], of the course of A-bī'-jāh, and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth. [6]And they were both righteous before God, walking blameless in the commandments and ordinances of the Lord. [7]And they had no child, because Elizabeth was barren, and both were advanced in their days. [8]And it came to pass, in *the* doing of his priestly service (in the order of his course before God, [9]according to the custom of the priestly office), it was his lot to enter into the Temple of the Lord to burn incense. [10]And all the multitude of the people were praying outside at the hour of incense. [11]And an angel of the Lord appeared to him, standing at the right of the altar of incense. [12]And seeing him Zăch-ă-rī'-ăs was troubled, and fear fell upon him. [13]But the angel said to him, Fear not, Zăch-ă-rī'-ăs, because your prayer has been heard, and your wife Elizabeth shall bear a son to you, and you shall call his name John. [14]And he shall be joy and gladness to you, and many shall rejoice at his birth. [15]For he shall be great before the Lord and shall never drink wine or strong drink. And he shall be filled with the Holy Spirit, even from his mother's womb. [16]And he shall turn many of the children of Israel to the Lord their God. [17]And he shall go forth before Him, in the spirit and power of Ē-lī'-jah, to turn hearts of fathers to children, and the ones who do not obey to *the* wisdom of the righteous, to make ready a people prepared for the Lord.

[18]And Zăch-ă-rī'-ăs said to the angel, By what shall I know this? For I am an old man and my wife is advanced in her days. [19]And answering, the angel said to him, I am Gabriel [Gāy'-brē-ĕl], who stands before God. And I was sent to speak to you, and to bring you the good news of these things. [20]And behold! you shall be dumb and not able to speak until the day in which these things shall take place, because you did not believe my words, which shall be fulfilled in their time. [21]And the people were expecting Zăch-ă-rī'-ăs, and they wondered at his staying in the Temple. [22]But when he came out he was not able to speak to them, and they saw that he had seen a vision in the Temple. And he was making signs to them and remained dumb. [23]And it came to pass, when the days of his service were finished, he departed to his house.

[24]Now after these days his wife Elizabeth conceived. And *she* hid herself five months, saying, [25]So has the Lord done unto me in *the* days in which He looked upon *me* to take away my reproach among men.

[26]And in the sixth month the angel Gă'-brĭ-ĕl was sent from God to a city of Galilee, the name of which *is* Năz'-ă-rĕth, [27]to a virgin engaged to a man whose name was Joseph, of the house of David. And the name of the virgin *was* Mary. [28]And coming to her, the angel said, Hail, favored one! The Lord *is* with you. Blessed *are* you among women. [29]But seeing *him*, she was troubled at his saying and was considering what kind of greeting this might be. [30]And the angel said to her, Fear not, Mary, for you have found favor with God. [31]And behold! you shall conceive in *your* womb and bring forth a son, and you shall call His name Jesus. [32]He shall be great, and He shall be called the Son of *the* Highest. And *the* Lord God shall give Him the throne of David His father; [33]and He shall reign over the house of Jacob forever, and of His kingdom there shall never be an end. [34]But Mary said to the angel, How shall this be, since I know not a man? [35]And answering the angel said to her, *The* Holy Spirit shall come upon you, and the power of *the* Highest shall overshadow you: for this reason also the Holy Thing born *of you* shall be called Son of God. [36]And behold, Elizabeth, your kinswoman! She also has conceived a son in her old age, and this is the sixth month with her who *had been* called barren — [37]for nothing shall be impossible with God. [38]And Mary said, Behold the maid-servant of *the* Lord! Let it be unto me according to your word. And the angel departed from her.

[39]And rising up Mary went in those days into the hill-country with haste, to a city of Judah, [40]and entered into the house of Zăch-ă-rī'-ăs, and greeted Elizabeth. [41]And it came to pass as Elizabeth heard the greeting of Mary, the babe leaped in her womb. And Elizabeth was filled with *the* Holy Spirit, [42]and she cried out with a loud voice and said, Blessed *are* you among women, and blessed *is* the fruit of your womb. [43]And why *is* this to me, that the mother of my Lord should come to me? [44]For Lo! as the voice of your greeting came into my ears, the babe leaped for joy in my womb. [45]And blessed *is* she who believed, for there shall be a fulfillment to the things spoken to her from *the* Lord.

[46]And Mary said, My soul magnifies the Lord, [47]and my spirit rejoiced in God my Saviour. [48]For He looked upon the lowliness of His maid-servant. For behold! from now on all generations will call me blessed. [49]For the Mighty One has done great things to me, and holy *is* His name. [50]And His mercy *is* to generations of generations to those who fear Him. [51]He worked powerfully with His arm, He scattered the proud in the imagination of their hearts. [52]He put down rulers from thrones and exalted the lowly: [53]the hungry He filled with good things, and the rich He sent away empty. [54]He helped His servant Israel in order to remem-

ber mercy, [55]even as He spoke to our fathers, to Abraham and to his seed forever. [56]And Mary stayed with her about three months, and returned to her own house.

[57]Now the time was fulfilled to Elizabeth that she should bring forth, and she bore a son. [58]And the neighbors and kinsfolk heard that *the* Lord was magnifying His mercy with her, and they rejoiced with her. [59]And it came to pass on the eighth day they came to circumcise the little child, and they were calling him after the name of his father, Zăch-ă-rī'-ăs. [60]And answering, his mother said, No, but he shall be called John. [61]And they said to her, There is no one among your kindred who is called by this name. [62]And they made signs to his father as to what he would wish him to be called. [63]And asking for a writing tablet he wrote, saying, John is his name. And they all wondered. [64]And his mouth opened immediately and his tongue *loosed*, and he spoke, blessing God. [65]And fear came upon all those who lived around them. And in the whole hill-country of Judea these things were spoken of. [66]And all who heard laid them up in their hearts, saying, What then will this child be? And *the* hand of the Lord was with him.

[67]And his father Zăch-ă-rī'-ăs was filled with *the* Holy Spirit and prophesied, saying, [68]Blessed be *the* Lord, the God of Israel, because He looked upon His people and worked out redemption for them. [69]And *He* raised up a Horn of salvation for us in the house of David, His servant— [70]even as He spoke by *the* mouth of His holy prophets which have been since the world began— [71]salvation from our enemies, and from *the* hand of all those who hate us— [72]to fulfil mercy with our fathers, and to remember His holy covenant, [73]*the* oath which He swore to Abraham our father, [74]to grant to us that we, being delivered out of the hand of our enemies, should serve Him without fear, [75]in holiness and righteousness before Him all the days of our lives. [76]And you, child, shall be called *the* prophet of the Highest—for you shall go before *the* face of *the* Lord to prepare His way, [77]to give knowledge of salvation to His people in remission of their sins, [78]through the tender mercies of our God, in which the Dayspring from on high has visited us, [79]to shine upon those sitting in darkness and in *the* shadow of death, to guide our feet into *the* way of peace. [80]And the little child grew and was made stronger in spirit. And he was in the deserts until the day of his showing unto Israel.

CHAPTER 2

[1]And it came to pass in those days, there went out a decree from Caesar Augustus [Sēe'-zär Aw-gŭs'-tŭs] that all the world should be registered. [2]This registration first came to pass when Cÿ-rēn'-ī-ŭs was governor of Syria. [3]And all went to be registered, each to his own city. [4]And Joseph also went up from Galilee, out of the city Năz'-ă-rĕth, into Judea, to the

city of David which is called Bĕth'-lĕ-hĕm, because he was of the house and family of David. 5*He went* to register himself with Mary, who was engaged to him as wife, she being great with child. 6And it came to pass while they were there, the days were fulfilled for her to bring forth. 7And she brought forth her first-born son and wrapped Him in swaddling clothes. And *she* laid Him in the manger because there was no room for them in the inn.

8And there were shepherds in the same country, living in the fields and keeping watch by night over their flock. 9And behold! the angel of *the* Lord stood by them, and *the* glory of *the* Lord shone around them, and they feared with a great fear. 10And the angel said to them, Fear not. Behold! I bring you good tidings of great joy, which shall be to all the people. 11For to you a Saviour was born today, who is Christ *the* Lord, in *the* city of David. 12And this *is* the sign to you: You shall find a babe wrapped in swaddling clothes, lying in the manger. 13And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 14Glory to God in the highest, and on earth peace, good will toward men.

15And it came to pass, as the angels were going away from them into Heaven, that the men, the shepherds, said to one another, Indeed, let us go over to Bethlehem, and let us see this thing that has come to pass, which the Lord made known to us. 16And hurrying, they came and found both Mary and Joseph, and the babe lying in the manger. 17And seeing *it*, they spoke out about the story which they had been told regarding the little child. 18And all who heard wondered about these things which had been told them by the shepherds. 19But Mary kept all these sayings, keeping *them* afresh in her heart. 20And the shepherds returned, glorifying and praising God for all those things which they had heard and seen, as it was said to them. 21And when eight days were fulfilled for the circumcising of the child, His name was called Jesus, which *He* was called by the angel before He was conceived in the womb.

22And when the days for their purification were fulfilled according to the Law of Moses, they brought Him to Jerusalem to present Him to the Lord — 23even as it has been written in the Law of *the* Lord, "Every male opening a womb shall be called holy to the Lord" (See Exodus 13:2), 24and to offer a sacrifice according to that which had been written in the Law of *the* Lord; a pair of turtledoves, or two young pigeons.

25And behold, there was a man in Jerusalem whose name was Simeon. And this man was righteous and godly, waiting for the Comfort of Israel. And the Holy Spirit was upon him. 26And it was divinely revealed to him by the Holy Spirit that he should not see death before

he should see the Christ of *the* Lord. [27]And he came in the Spirit into the Temple. And when the parents brought in the child Jesus, that they might do according to the custom of the Law for Him, [28]he also received Him into *his* arms. And he blessed God and said, [29]Now You will let Your servant go in peace, Lord, according to Your word. [30]For my eyes have seen your salvation, [31]which You have prepared before the face of all the people, [32]a light for enlightening the Gentiles, and the glory of Your people Israel. [33]And Joseph and His mother were wondering at the things which were spoken about Him. [34]And Simeon blessed them and said to Mary His mother, Behold! this One is set for *the* fall and rising up of many in Israel, and for a sign spoken against – [35]Yea, a sword shall pierce your own soul also – so that the thoughts of many hearts may be revealed.

[36]And there was Anna, a prophetess, daughter of Phanuel [Fā-new'-ēl], of *the* tribe of Asher. She was much advanced in days, *for she* had lived seven years with a husband from her virginity, [37]and she *was* a widow of about eighty-four years who never departed from the Temple, serving with fastings and prayers night and day. [38]And coming up at the same hour she gave praise to the Lord and spoke about Him to all those waiting for redemption in Jerusalem.

[39]And when they had done all things according to the Law of *the* Lord, they returned to Galilee, to their own city Nāz'-ā-rēth. [40]And the child grew and became strong in spirit, being filled with wisdom, and *the* grace of God was upon Him.

[41]And His parents went every year to Jerusalem at the Feast of the Passover. [42]And when He was twelve years old, they went up to Jerusalem according to the custom of the Feast. [43]And when they had completed the days, as they returned, the child Jesus remained behind in Jerusalem. But Joseph and His mother did not know *it*, [44]and supposing Him to be in the company, they went a day's journey. And *then they* sought Him among the relations and among the friends. [45]And when they did not find Him, they returned to Jerusalem looking for Him. [46]And it came to pass after three days they found Him in the Temple, sitting in the midst of the doctors, both hearing them and asking questions. [47]And all those hearing Him were amazed at *His* understanding and His answers. [48]And seeing Him they were astonished. And His mother said to Him, Son, why have You done this to us? Behold, Your father and I were looking for You, full of sorrow. [49]And He said to them, Why were You looking for Me? Do you not know that I must be about My Father's business? [50]And they did not understand the saying which He spoke to them. [51]And He went down with them and came to Nāz'-a-reth, and He was obedient to them. And His mother kept all these things in her heart. [52]And Jesus advanced in wisdom and size, and in favor with God and men.

CHAPTER 3

[1]Now in *the* fifteenth year of the reign of Tī-ber'-ī-ās Caesar, Pontius Pilate was governor of Judea and Herod was tēt'-rärch of Galilee. And his brother Philip was tēt'-rärch of Ī-tū-rē'-ă and of the region of Trăch-ō-nī'-tīs, and Lȳ-să'-nī-ās *was* the tēt'-rärch of Ăb-ī-lē'-nē. [2]During *this* high-priesthood of Annas and Caiaphas [Kȳ'-ă-făs], the word of God came upon John the son of Zăch-ă-rī'-ăs in the wilderness. [3]And he went into all the country around the Jordan *River,* preaching *the* baptism of repentance for remission of sins — [4]as it has been written in *the* book of *the* words of Isaiah the prophet, saying, "*The* voice of one crying in the wilderness. Prepare the way of the Lord. Make His paths straight. [5]Every valley shall be filled, and every mountain and hill shall be brought low. And the crooked *places* shall become a straight *path,* and the rough roads shall become smooth, [6]and all flesh shall see the salvation of God" (See ISAIAH 40:3).

[7]Then he said to the multitude coming out to be baptized by him, Children of vipers! who has warned you to flee from the wrath to come? [8]Bring forth therefore fruits worthy of repentance, and do not begin to say within yourselves, We have Abraham for *our* father: for I say to you that God is able from these stones to raise up children to Abraham. [9]And also the axe is already laid to the root of the trees: therefore every tree which does not bring forth good fruit is cut down and is cast into *the* fire. [10]And the people asked him, saying, What then shall we do? [11]And answering he said to them, He that has two coats, let him give to him that has none. And he that has food, let him do likewise. [12]And tax-collectors also came to be baptized. And they said to him, Teacher, what shall we do? [13]And he said to them, Exact no more than that which is appointed to you. [14]And those who were soldiers likewise asked him, saying, And what shall we do? And he said to them, Treat no one cruelly, nor accuse falsely, and be satisfied with your wages.

[15]But as the people were in suspense and were all reasoning in their hearts about John, whether or not he might be the Christ, [16]John answered, saying to all, I indeed baptize you with water, but He comes who is mightier than I, of whom I am not worthy to untie the thong of His sandals. He will baptize you with *the* Holy Spirit and with fire. [17]*His* sifting fan *is* in His hand, and He will thoroughly purge His floor and will gather the wheat into His storehouse — but He will burn the chaff with fire that cannot be put out. [18]And, truly then, entreating with many other things, he preached the Gospel to the people. [19]But Herod the tēt'-rärch had been rebuked by *John* concerning Hĕ-rō'-dī-ās the wife of his brother Philip, and concerning all the evils which Herod had done. [20]*And* he also added this to *it* all, that he shut up John in the prison.

[21]Now when all the people had been baptized, and Jesus had been baptized and was praying, it came to pass Heaven was opened, [22]and the Holy Spirit came down in a bodily form, like a dove, upon Him. And a voice out of Heaven came, saying, You are My beloved Son! In You I am well pleased!

[23]And Jesus Himself was beginning to be about thirty years old, being, as was supposed, son of Joseph, the *son* of Hĕ'-lī, [24]the *son* of Māt'-thät, the son of Levi, the *son* of Melchi [Mĕl'-ki], the *son* of Jăn'-nā, the *son* of Joseph, [25]the *son* of Māt-tā-thī'-as the *son* of Amos, the *son* of Nā'-hŭm, the *son* of Ĕs'-lī, the *son* of Nāg'-gā-ī, [26]the *son* of Mā'-āth, the *son* of Māt-tā-thī'-ās, the *son* of Sĕm'-ĕ-ī, the *son* of Joseph, the *son* of Juda, [27]the *son* of Jō-ănn'-ĕs, the *son* of Rhesa [Rē'-sā], the *son* of Zĕ-rŭb'-bā-bĕl, the *son* of Shē-ăl'-tī-ĕl, the *son* of Neri, [28]the *son* of Mĕl'-chī, the *son* of Addi, the *son* of Cō'-sām, the *son* of Ĕl-mō'-dām, the *son* of Er, [29]the *son* of Joses, the *son* of Ĕl-ī-ē'-zĕr, the *son* of Jō'-rīm, the *son* of Māt'-thät, the *son* of Levi, [30]the *son* of Sim'-ē-on, the *son* of Juda, the *son* of Joseph, the *son* of Jō'-nān, the *son* of Ē-lī'-ā-kīm, [31]the *son* of Mĕl'-ē-ā, the *son* of Menna, the *son* of Māt'-tā-thă, the *son* of Nathan, the *son* of David, [32]the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Salmon, the *son* of Näh'-shon, [33]the *son* of Ăm-mĭn'-ă-dăb, the *son* of Aram, the *son* of Hĕz'-ron, the *son* of Pharez [Fâir'-ĕz], the *son* of Judah, [34]the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Tĕ'-räh, the *son* of Nā'-hôr, [35]the *son* of Sē'-rŭg, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Sā'-lāh, [36]the *son* of Cainan [Kāy-ī'-nān], the *son* of Arphaxad [Är-făx'-ăd], the *son* of Shem, the *son* of Noah, the *son* of Lamech [Lāy'-mĕck], [37]the *son* of Mĕ-thū'-sē-lāh, the *son* of Ē'-noch, the *son* of Jared [Jâir'-ĕd], the *son* of Mă-hăl'-ă-lĕel, the *son* of Cā-ī'-nān, [38]the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

CHAPTER 4

[1]And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness [2]forty days, being tempted by the devil. And He ate nothing in those days, and when they were ended, He afterwards was hungry. [3]And the devil said to Him, If you are the Son of God, speak to this stone that it might become bread. [4]And Jesus answered him saying, It has been written, "Man shall not live by bread alone, but by every word of God" (See DEUTERONOMY 8:3). [5]And the devil taking Him up into a high mountain showed Him all the kingdoms of the world in a moment of time. [6]And the devil said to Him, All this authority I will give to you, and *all* their glory—for to me it has been delivered, and to whomever I wish, I give it. [7]Therefore if you will kneel down before me, all things shall be yours. [8]And answering him, Jesus said, Get behind Me, Satan! For it has been written, "You shall worship *the* Lord your God, and Him only shall you serve" (See DEUTERONOMY

6:13). 9And he led him to Jerusalem and set Him upon the pinnacle of the Temple. And he said to Him, If you are the Son of God, throw yourself down from here, 10for it has been written, "To His angels He will give a command about You, to keep You, 11and in *their* hands they shall bear You, lest at any time You may dash Your foot against a stone" (See PSALM 91:11, 12). 12And answering, Jesus said to him, It has been said, "You shall not tempt the Lord your God" (See DEUTERONOMY 6:16). 13And when the devil had finished every temptation, he departed from Him for a while.

14And Jesus returned in the power of the Spirit into Galilee. And there went out a report concerning Him through all the country round about. 15And He taught in their synagogues, being glorified by all. 16And He came to Nazareth, where He had been brought up. And according to His custom, He entered into the synagogue on the Sabbath day, and stood up to read. 17And there was given to Him *the* book of Isaiah the prophet. And unrolling the book, He found the place where it was written, 18"*The* Spirit of *the* Lord *is* upon Me, because He has anointed Me to preach the Gospel to the poor, He has sent Me to heal the brokenhearted, to announce deliverance to the captives, and recovery of sight to the blind, to send forth the bruised with deliverance, 19to preach the acceptable year of *the* Lord" (See ISAIAH 61:1). 20And rolling up the book, He gave it to the officers and sat down. And the eyes of all in the synagogue were fastened upon Him. 21And He began to say to them, Today this Scripture is fulfilled in your ears. 22And all bore witness to Him and wondered at the gracious words which came out of His mouth. And they said, Is this not the son of Joseph? 23And He said to them, Surely you will say to Me this proverb, Physician, heal yourself. Whatever *things* we have heard were being done in Cā-per'-nā-ūm, do also here in your own country. 24But He said, Truly I say to you that no prophet is accepted in his own country. 25But truly I say to you, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when there was a great famine upon all the land — 26and to none of them was Elijah sent except to Zarephath [Zâr'-ē-făth] of Sī'-dŏn, to a woman, a widow. 27And there were many lepers in Israel in the time of Ē-lĭ'-shā the prophet, and none of them was cleansed except Nā'-ā-măn the Syrian. 28And hearing these things all in the synagogue were filled with indignation. 29And rising up, they threw Him out of the city, and they led Him to the brow of the hill upon which their city had been built — in order to throw Him headlong down *the hill*. 30But passing through *the* midst of them, He went away.

31And He went down to Cā-per'-nā-ūm, a city of Galilee, and was teaching them on the sabbaths. 32And they were astonished at His teaching, for His word was with authority. 33And in the syn'-ā-gogue was a man who had a spirit of an unclean demon. And he cried out with a loud

voice, [34]saying, Ha! What do we have to do with You, Jesus, Nazarene? Have you come to destroy us? I know you. You are the Holy One of God. [35]And Jesus rebuked him, saying, Be quiet and come out of him! And after the demon had thrown him into the middle, he came out from him, not having hurt him. [36]And amazement came upon all, and they spoke to one another saying, What *is* this word? that with authority and power he commands the unclean spirits, and they come out? [37]And a report concerning Him went out into every place of the country round about.

[38]And rising up out of the synagogue, He entered into the house of Simon. And the mother-in-law of Simon was pressed with a great fever. And they asked Him about her. [39]And standing over her He rebuked the fever, and it left her. And immediately she rose up and served them.

[40]And at the setting of the sun, all those who had any sick ones with various diseases brought them to Him. And He laid His hands on each one of them and healed them. [41]And also many demons went out from many, crying out and saying, You are the Christ, the Son of God! And He rebuked them, not allowing them to speak, because they knew that He was the Christ.

[42]And when it was day, He came out and went into a desert place. And the people were seeking Him and came up to Him. And they were keeping Him, so that He might not go away from them. [43]But He said to them, It is right for Me to preach the Gospel of the kingdom of God in the other cities also, because it was for this that I have been sent. And He was preaching in the synagogues of Galilee.

CHAPTER 5

[1]And it came to pass as the people pressed upon Him to hear the word of God, that He was standing by the lake of Gĕn-nĕs'-ā-rĕt. [2]And He saw two ships standing by the lake, but the fishermen had gone away from them and were washing their nets. [3]And entering into one of the ships, which was Simon's, He asked him to put back a little from the land. And sitting down He taught the people from the ship. [4]And when He left off speaking, He said to Simon, Launch out into the deep and let down your nets for a haul. [5]And answering, Simon said to Him, Master, we have worked through the whole night and have taken nothing; nevertheless at Thy word I will let down the net. [6]And doing this, they took in a great multitude of fishes. And their net was breaking, [7]and they signaled to the partners, those in the other ship, that they should come help them. And they came and filled both the ships, so that they were sinking. [8]And seeing *this* Simon Peter fell down at the knees of Jesus, saying, Depart from me, for I am a sinful man, O Lord. [9]For astonishment

caught hold of him, and all those with him, at the haul of fish which they had taken. [10]And so also were James and John, sons of Zĕb'-ē-dēe, who were partners with Simon. And Jesus said to Simon, Fear not, from now on you shall be catching men. [11]And bringing the ships onto the land, they left all and followed Him.

[12]And as He was in one of the cities, it came to pass that there was a man full of leprosy. And when he saw Jesus, he fell on his face and begged Him, saying, Lord, If You desire, you are able to make me clean. [13]And He stretched out His hand and touched him, saying, I desire it, Be clean! And instantly the leprosy departed from him. [14]And He commanded him to tell no one, *saying*, But go and show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a witness to them. [15]But still more the report about Him was spread abroad: and great multitudes were coming to hear, and to be healed for their sicknesses by Him. [16]But He drew Himself back into the deserts and was praying.

[17]And it came to pass, on one of the days He was teaching, that there were Pharisees and teachers of the Law sitting by, who had come out of every town of Galilee and of Judea and of Jerusalem. And the power of *the* Lord was *there* to heal them. [18]And behold! men *appeared* carrying upon a bed a man who was paralyzed. And they were trying to bring him in so as to place him before Him. [19]And because of the multitude, they did not find a way to bring him in. So, going up on the housetop, they let him down through the tiles – with the little bed into the middle – in front of Jesus. [20]And seeing their faith, He said to him, Man, your sins have been forgiven you! [21]And the scribes and the Pharisees began to question, saying, Who is this who speaks blas'-phē-mies? Who is able to forgive sins, except God alone? [22]But knowing their thoughts, Jesus answered, saying to them, Why do you question in your hearts? [23]Which is easier? to say, Your sins have been forgiven you! or to say, Arise and walk! [24]But so that you may know that the Son of man has authority on the earth to forgive sins, He said to the paralyzed one, I say to you, Arise! And take up your bed, and go to your house. [25]And immediately, standing up before them, he took up *the bed* on which he was lying and went away to his house, glorifying God. [26]And amazement took hold on all, and they glorified God, and were filled with fear, saying, We have seen strange things today.

[27]And after these things He went out and saw a tax-collector named Levi sitting at the tax office, and He said to him, Follow Me! [28]And leaving all, he rose up and followed Him. [29]And Levi made a great feast in his own house, and there was a great company of tax-collectors, and others who were with them, reclining at table. [30]And their scribes and Pharisees murmured at His disciples saying, Why do you eat and drink with tax-collectors and sinners? [31]And answering, Jesus said to them,

They who are well do not need a doctor—but they who are sick. 32I did not come to call the righteous, but sinners to repentance. 33And they said to Him, Why do the disciples of John fast often, and make prayers, and likewise those of the Pharisees, but yours eat and drink? 34And He said to them, Are you able to make the sons of the bride chamber fast while the bridegroom is with them? 35But days will come also when the bridegroom shall be taken away from them, then they will fast in those days.

36And He spoke also a parable to them: No one puts a piece of new cloth upon an old piece of cloth. Otherwise, he both tears the new, and the old does not match the piece which *is* from the new. 37And no one puts new wine into old wineskins, otherwise the new wine will burst the skins, and it will be spilled, and the wineskins will perish. 38But new wine is to be put into new wineskins, and both are preserved together. 39And no one who has drunk old *wine* immediately desires new, for he says, The old is better.

CHAPTER 6

1And it came to pass on *the* second sabbath *after the* first, He passed along through the grain fields. And His disciples were plucking the ears and were eating, rubbing *them* in the hands. 2But some of the Pharisees said to them, Why do you do that which it is not lawful to do on the sabbaths? 3And answering to them Jesus said, Did you never even read that which David did when he was hungry, himself and those who were with him? 4how he went into the house of God and took the showbread and ate (and he also gave to those with him)—which it is not lawful to eat, but only the priests? 5And He said to them, The Son of man is Lord also of the sabbath.

6And it came to pass also on another sabbath that He went into the synagogue and taught. And there was there a man, and his right hand was withered. 7And the scribes and the Pharisees were watching Him, whether He would heal on the Sabbath, that they might find a charge against Him. 8But He knew their thoughts and said to the man who had the withered hand, Arise! and stand in the middle! And he arose and stood. 9Then Jesus said to them, I will ask you one thing, Is it lawful on the sabbath days to do good? or to do evil? to save life? or to destroy? 10And looking around upon them all, He said to the man, Stretch out your hand! And he did so, and his hand was restored as whole as the other. 11But they were filled with madness, and talked with one another what they should do to Jesus.

12And in those days He went out into the mountain to pray, and He was spending the night in prayer to God. 13And when daylight arrived, He called His disciples. And *He* chose out twelve from them, whom

also He named apostles: [14]Simon (whom He also named Peter), and Andrew his brother; James and John; Philip and Bär-thol'-ō-mew; [15]Matthew and Thomas; James (the *son* of Ăl-phē'-ŭs), and Simon (who *was* called Zē-lō'-tēs); [16]Judas (*the brother* of James) and Judas Is-cär'-ī-ot (who also became *the* betrayer). [17]And going down with them He stood on a level plain and *looked upon* a crowd of His disciples and a great multitude of people from all Judea, and Jerusalem, and the sea coast of Tyre and Sī'-dŏn—who had come to hear Him and to be healed of their diseases. [18]And those troubled by unclean spirits *also came*, and they were all healed. [19]And the whole multitude were trying to touch Him, for power was going out from Him and healing all.

[20]And lifting up His eyes upon His disciples, He said, Blessed *are the* poor, for yours is the kingdom of God. [21]Blessed *are you* who hunger now, for you shall be filled. Blessed *are you* who weep now, for you shall laugh. [22]Blessed are you when men hate you, and when they shall cut you off, and shall revile *you*, and throw out your name as evil, on account of the Son of man—[23]rejoice in that day, and leap for joy. For behold! Your reward is great in Heaven, for so their fathers did to the prophets. [24]But woe to you that are rich, for you are receiving your comfort! [25]Woe to you who have been filled, for you shall hunger! Woe to you who laugh now, for you shall mourn and weep! [26]Woe to you when all men shall speak well of you, for so their fathers did to the false prophets! [27]But I say to you who hear, Love your enemies, do good to those who hate you. [28]Bless those who curse you and pray for those who spitefully use you. [29]And to him who strikes you on the *one* cheek, offer also the other. And from him who takes away your cloak, do not forbid *him to take your* coat also. [30]And give to everyone who asks you; and from him who takes away your goods, ask not again. [31]And even as you desire that men should do to you, you also do to them in the same way. [32]And if you love those who love you, what thanks is it to you? for even sinners love those who love them. [33]And if you do good to those who do good to you, what thanks is it to you? for even sinners do the same. [34]And if you lend *to those* from whom you hope to receive, what thanks is it to you? for even sinners lend to sinners in order that they may receive as much again. [35]But love your enemies, and do good, and lend, hoping for nothing again—and great shall be your reward, and you shall be the children of the Highest, for He is good to the unthankful and *to* the evil.

[36]Therefore be merciful, as your Father is also merciful. [37]And judge not, so that in no way you may be judged. Condemn not, so that in no way you may be condemned. Forgive, and you shall be forgiven. [38]Give, and it shall be given to you—good measure, pressed down and shaken together and running over, shall they give into your bosom. For with

the same measure with which you measure, it shall be measured to you again.

39And He spoke a parable to them, Can the blind lead the blind? Shall they not both fall into a ditch? 40The disciple is not above his master, but everyone who is perfected shall be as his master. 41But why do you look on the twig that *is* in the eye of your brother, but do not see the log that *is* in your own eye? 42Or how can you say to your brother, Brother, let me pull out the twig that *is* in your eye, yourself not seeing the log in your own eye? Hypocrite! first throw the log out of your own eye, and then you shall see clearly to pull out the twig that is in the eye of your brother. 43For there is no good tree bringing forth bad fruit – nor a bad tree bringing forth good fruit – 44for every tree is known by its own fruit. For they do not gather figs from thorns, nor do they gather a bunch of grapes from a bramble bush. 45A good man out of the good treasure of his heart brings forth that which *is* good – and an evil man out of the evil treasure of his heart brings forth that which *is* evil – for out of the abundance of the heart his mouth speaks. 46And why call Me Lord, Lord, and do not the things which I say? 47Whoever comes to Me and hears My sayings, and does them, I will show you to whom he is like: 48He is like a man building a house, who dug, and deepened, and laid the foundation on a rock. And a flood came up and the stream burst upon that house, and could not shake it, for it had been founded upon a rock. 49But he who hears, and does not do, is like a man who had built a house on the earth without a foundation, against which the stream broke forth. And immediately it fell, and the ruin of that house was great.

CHAPTER 7

1Now when He had completed all His sayings in the ears of the people, He entered into Cā-per'-nā-um. 2And a certain centurion's servant, who was dear to him, was sick and was about to die. 3And *he* had heard about Jesus and sent to Him elders of the Jews begging Him that He would come and heal his servant. 4And when they had come to Jesus, they begged Him earnestly, saying that the one to whom He should grant this was worthy, 5for he loves our nation, and he built a synagogue for us. 6And Jesus went with them. But when He was now not far from the house, the centurion sent friends to Him, saying to Him, Lord, Go to no trouble, for I am not worthy for You to come under my roof. 7*It was* for this reason that I did not think myself worthy to come to You. But speak a word and my servant shall be healed. 8For I also am a man placed under authority, having soldiers under myself. And I say to this one, Go! and he goes; and to another, Come! and he comes; and to my servant, Do this! and he does *it*. 9And hearing these things Jesus marveled at him, and turning to the people

following Him, He said, I say to you, Not even in Israel have I found such great faith. [10]And returning to the house, those who were sent found the ailing servant in good health.

[11]And it came to pass on the next day, He went into a city called Nain. And many of His disciples and a great multitude went with Him. [12]And as He drew near to the gate of the city, behold! one who had died was being carried out. *He was* an only son to his mother, and she was a widow, and many people of the city were with her. [13]And the Lord, seeing her, was moved with compassion on her. And He said to her, Do not weep. [14]And coming up He touched the bier, and those bearing *it* stood still. And He said, Young man, I say to you, Arise! [15]And the dead *boy* sat up and began to speak. And He gave him to his mother. [16]And fear clutched them all, and they glorified God, saying, A great prophet has risen up among us; and, God has visited His people. [17]And this report concerning Him went out into all Judea, and into all the region round about.

[18]And the disciples of John brought word of all these things. [19]And calling to him two particular ones of his disciples, John sent *them* to Jesus, saying, Are You the One who is coming, or are we to look for another? [20]And coming to Him, the men said, John the Baptist had sent us to You, saying, Are You the One who is coming, or are we to look for another? [21]And in the same hour He healed many of *their* sicknesses and plagues and evil spirits. And to many of the blind, He gave power to see. [22]And answering Jesus said to them, When you go back, tell John what you have seen and heard – that the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the Gospel is preached to the poor, [23]and whosoever shall not be offended in Me is blessed. [24]And after the messengers of John had departed, He began to speak to the people about John: What have you gone out into the wilderness to look upon? a reed shaken by the wind? [25]But what have you gone out to see? a man clothed in soft clothing? Behold! they who are in gorgeous clothes and who are in luxury are living in palaces. [26]But what have you gone out to see? a prophet? Yes, I say to you, and *one* more excellent than a prophet. [27]This is he about whom it has been written, "Behold! I send My messenger before Your face who shall prepare Your way before You" (See MALACHI 3:1). [28]For I say to you, among those born of women there is not a greater prophet than John the Baptist – but he that is least in the kingdom of God is greater than he.

[29]And hearing *this,* all the people and the tax-collectors who had been baptized *with* the baptism of John justified God. [30]But the Pharisees and the lawyers who had not been baptized by him rejected the purpose of God as to themselves. [31]And the Lord said, Then to what

shall I compare the men of this generation? and, To what are they like? 32They are like little children sitting in the marketplace and calling to one another, and saying, We have piped to you, and you did not dance; we mourned to you, and you did not weep. 33For John the Baptist has come, neither eating bread nor drinking wine; and you say, He has a demon. 34The Son of man has come, eating and drinking; and you say, Behold! a glutton and a wine-drinker—a friend of tax-collectors and sinners! 35Yet wisdom was justified by all her children.

36And one of the Pharisees asked Him that He would eat with him. And going into the house of the Pharisee, He reclined at table. 37And behold! a woman in the city who was a sinner, knowing that He had reclined at table in the Pharisee's house, brought an alabaster box of ointment. 38And standing behind *Him*, weeping beside His feet, *she* began to wash His feet with tears. And she was wiping *them* with the hairs of her head, and was lovingly kissing His feet, and was anointing *them* with the ointment.

39But seeing *this*, the Pharisee who invited Him spoke within himself, saying, This one, if he were a prophet, would have known who and what kind of woman this is who touches Him, for she is a great sinner. 40Jesus said to him, Simon, I have something to say to you. And he said, Master, speak. 41There were two men who owed *money* to a certain lender; the one owed five hundred pieces of silver, and the other fifty. 42But *as* they had nothing to repay, he forgave both. Which of them, then, do you say will love him most? 43And answering Simon said, I suppose that *one* to whom he forgave the most. And He said to him, You have judged rightly. 44And turning to the woman, He said to Simon, Do you see this woman? I entered into your house *and* you gave Me no water for My feet, but she has washed My feet with tears and wiped *them* with the hairs of her head. 45You gave Me no kiss, but since I came in, this woman has not ceased to lovingly kiss My feet. 46You did not anoint My head with oil, but this woman has anointed My feet with ointment. 47Because of this I say to you, her many sins have been forgiven—for she loved much—but to whom little is forgiven, he loves little. 48And He said to her, Your sins have been forgiven. 49And those reclining with *Him* began to say within themselves, Who is this who even forgives sins? 50But He said to the woman, Your faith has saved you. Go in peace.

CHAPTER 8

1And it came to pass afterwards that He was going through every city and village preaching and announcing the Gospel of the kingdom of God. And the twelve *were* with Him. 2And certain women who had been healed of evil spirits and infirmities *also were with Him*—Mary

(who is called Mäg'-dă-lēne), from whom seven demons had gone
forth, [3]and Joanna (the wife of Chuza, a steward of Herod,) and Su-
sanna, and many others—who ministered to Him from their property.

[4]And a great multitude came together. And those who were from
each city came to Him. *And* He spoke by a parable. [5]The sower went
forth to sow his seed. And as he sowed, some fell by the roadside, and
it was trodden down, and the birds of the air ate it up. [6]And other *seed*
fell upon a rock, and after it had sprung up, it withered away because
it had no moisture. [7]And other *seed* fell in the middle of thorns, and after
springing up together, the thorns choked it. [8]And other *seed* fell upon
the good ground, and springing up bore fruit a hundred times. Having
said these things, He cried, He that has ears to hear, let him hear!

[9]And His disciples asked Him, saying, What does this parable mean?
[10]And He said, It has been given to you to know the mysteries of
the kingdom of God, but to the rest *I speak* in parables—that seeing
they may not see, and hearing they may not understand. [11]Now the
parable is this: The seed is the word of God. [12]And those by the road-
side are those who hear. Then comes the devil and takes away the word
from their heart, lest they should believe and be saved. [13]And those
upon the rock *are* they who, when they hear, receive the word with joy.
But these have no root, who for a time believe, and in time of tempta-
tion fall away. [14]And that which fell into the thorns: these are they who,
after they have heard and have gone forth, are choked with cares and
riches and pleasures of *this* life, and bring nothing to perfection. [15]And
that in the good ground: these are they who, in an honest and good
heart, hearing the word, keep *it* and bring forth fruit with patience.

[16]And no man lighting a lamp covers it with a vessel or puts it under
a bed—but he puts it on a lampstand so that they who enter in may see
the light. [17]For nothing is hidden which shall not be revealed, nor secret
which shall not be known and come to light. [18]Take care therefore how
you hear. For whoever may have, *more* shall be given to him. And who-
ever may not have, even what he seems to have shall be taken from him.

[19]And His mother and His brothers came to Him and were not able
to get to Him because of the crowd. [20]And He was told that His
Mother and His brothers were standing outside, desiring to see Him.
[21]And answering He said to them, My mother and My brothers are
those who are hearing the word of God and doing it.

[22]And it came to pass on a certain day that He and His disciples en-
tered into a ship. And He said to them, Let us pass over to the other side
of the lake. And they shoved off from shore. [23]And as they sailed He
fell asleep. And a storm of wind on the lake came down, and they were
being filled *with water* and were in danger. [24]And coming to Him they

awakened Him, saying, Master, Master, we are perishing. And rising up He rebuked the wind and the raging of the water, and they ceased, and there was a calm. 25And He said to them, Where is your faith? And they being afraid wondered, saying to one another, Who then is this, that He commands even the winds and the water, and they obey Him?

26And they sailed down to the country of Gād'-ā-rēnes, which is across from Galilee. 27And on His going forth upon the land, a certain man out of the city met Him, who had demons for a long time, and who was wearing no clothes, and who was not living in a house, but in the tombs. 28And seeing Jesus, and crying out, he fell down before Him, and with a loud voice cried, What do I have to do with You, Jesus, Son of the most high God? I beg You, do not torment me. 29For He was commanding the unclean spirit to come forth from the man. For oftentimes it had seized him. And he had been guarded, being kept with chains and fetters, but he broke the bonds and was driven by the demon into the deserts. 30And Jesus asked him, saying, What is your name? And he said, Legion (because many demons had entered into him). 31And they begged Him that He would not command them to go away into the bottomless pit. 32Now there was there a herd of many hogs feeding in the mountains, and they begged Him that He would allow them to enter into those—and He allowed them. 33And the demons went forth from the man. They entered into the hogs, and the herd ran violently down a steep place into the lake and were choked.

34And seeing what had taken place, those who fed them fled. And going to the city and to the countryside, they reported *it*. 35And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting, clothed, and of sound mind, at the feet of Jesus. And they were afraid. 36And also those who had seen *it* told them how he who had been demon-possessed was healed. 37And the whole multitude of the country of Gād'-ā-rēnes round about begged Him to go away from them, for they were possessed with great fear. And entering into the ship, He returned. 38And the man from whom the demons had gone forth was begging Him to be *taken* with Him. But Jesus sent him away, saying, 39Return to your house and tell all that God has done for you. And he went his way, telling all that Jesus had done throughout the whole city.

40And when Jesus had returned, it happened that the people gladly received Him, for they were all looking for Him. 41And behold, a man named Jairus came, and he was a ruler of the synagogue. And falling down at the feet of Jesus, he begged Him to come to his house, 42because he had an only daughter about twelve years old, and she was dying. And as He went, the people thronged Him. 43And a woman *came who* had been *sick* with a flow of blood *for* twelve years, *and* who had

spent *her* whole living on doctors—*but* could be cured by no one. 44Coming up behind *Him,* she touched the border of His robe, and instantly her flow of blood was stopped. 45And Jesus said, Who was that touching Me? And when all denied, Peter and those with Him said, Master, the multitudes throng and press upon You, and do you say, Who was that touching Me?" 46And Jesus said, Someone has touched Me, for I knew *that* power went forth from Me. 47And seeing that she was not hidden, the woman came up trembling. And falling down before Him, she told Him before all the people for what cause she had touched Him, and how she was healed instantly. 48And He said to her, Daughter, be of good courage, your faith has cured you. Go in peace.

49While He yet was speaking one came from *the house of* the ruler of the synagogue, saying to him, Your daughter has died, do not trouble the Master. 50But hearing *this* Jesus answered him, saying, Fear not, only believe, and she shall be restored. 51And entering into the house He allowed no one to go in, except Peter and James and John, and the father and the mother of the child. 52And they were all weeping and bewailing her. But He said, Do not weep, she is not dead, but sleeps. 53And they laughed at Him scornfully, knowing that she was dead. 54But putting them all out, and taking hold of her hand, He called, saying, Child, arise! 55And her spirit came again, and she immediately arose. And He commanded *something* should be given to her to eat. 56And her parents were amazed, but He commanded them that they should tell no one what had happened.

CHAPTER 9

1And calling His twelve disciples together, He gave to them power and authority over all the demons and to heal diseases. 2And *He* sent them to preach the kingdom of God, and to heal those who were sick. 3And He said to them, Take nothing for the highway—neither staves, nor bag, nor bread, nor money—neither have two coats each. 4And into whatever house you may enter, stay there, and depart from there. 5And as many as may not receive you, *as you are* going forth from that city, even the dust from your feet shake off for a witness against them. 6And going forth they passed through the towns, preaching the Gospel, and healing everywhere.

7And Herod the tĕt'-rärch heard of the things being done by Him, and was puzzled, because it was said by certain ones, John has been raised from among *the* dead; 8and by certain ones that Ē-lī'-jāh had appeared—by others also that a prophet, one of the ancients, had arisen. 9And Herod said, John I beheaded, but who is this of whom I hear such things? And he desired to see Him.

10And having returned, the apostles told Him all that they had done. And taking them along, He withdrew apart into a desert place of the city called Bĕth-sā′-ī-dā. 11But knowing *it*, people followed Him. And receiving them, He spoke to them about the kingdom of God. And those who needed healing He cured. 12But the day began to decline, and the twelve coming near said to Him, Turn the multitude loose so that they may go into the towns and the country around about, *that* they may lodge and find food; for here we are in a desert place. 13But He said to them, You give them *something* to eat. But they said, We have no more than five loaves and two fishes, unless we should go *and* buy food for all this people. 14For they were about five thousand men. But He said to His disciples, Make them recline in companies of fifties. 15And they did so, and made all recline. 16And taking the five loaves and the two fishes, looking up into Heaven, He blessed them and broke *them* and gave *them* to the disciples to set before the multitude. 17And they ate and were all satisfied. And that which was taken up of the pieces that were *left* over and above to them *was* twelve baskets *full*.

18And it came to pass as He was alone praying, the disciples were with Him. And He questioned them, saying, Who do the people say that I am? 19And answering they said, John the Baptist, but others say Elijah, and others that some prophet of the ancients has risen. 20And He said to them, But who do you say that I am? And answering Peter said, The Christ of God. 21And strictly directing them, He commanded *them* to tell no one this, 22saying, The Son of man must suffer many things, and *is* to be rejected by the elders and chief priests and scribes, and to be killed, and to be raised the third day. 23And He said to all, If any one desires to come after Me, let him deny himself, and let him take up his cross day by day, and let him follow Me. 24For whoever desires to save his life shall lose it—but whoever may lose his life for My sake, he shall save it. 25For what is a man profited *who* has gained the whole world, but *who* has destroyed or lost himself forever? 26For whoever may have been ashamed of Me and My words, the Son of man will be ashamed of him when He shall come in His own glory, and *in His* Father's *glory*, and of the holy angels. 27But I say to you, truly there are some of those standing here who shall not taste of death until they have seen the kingdom of God.

28And it came to pass, about eight days after these words, that He took Peter and John and James and went up into a mountain to pray. 29And it came to pass as He prayed, the appearance of His face changed, and His clothing *was* dazzling white. 30And behold! two men talked with Him, who were Moses and Elijah—31who appearing in glory spoke of His departure, which He was about to complete in Jerusalem. 32But Peter and those with him were heavy with sleep. And when they were fully awake, they saw His glory and the two men who stood with Him.

33And it came to pass as they were departing from Him, Peter said to Jesus, Master, it is good for us to be here; and, Let us make three tabernacles, one for You, and one for Moses, and one for Elijah – not knowing what he was saying. 34But as he was saying these things a cloud came and overshadowed them, and they feared as those men entered into the cloud. 35And a voice came out of the cloud, saying, This is My beloved Son, hear Him! 36And when the voice was past, Jesus was found alone. And they were silent, and they told *it* to no one in those days, not any of those things which they had seen.

37And it came to pass on the next day, on coming down from the mountain a great crowd met Him. 38And behold, a man cried out of the crowd, saying, Master, I beg You to look upon my son, for he is an only child to me. 39And behold, a spirit takes him and he suddenly cries out, and it throws him into convulsions with foaming, and painfully *it* departs from him, bruising him. 40And I pleaded with Your disciples that they might throw it out, and they were not able. 41And answering Jesus said, O faithless and crooked generation, how long shall I be with you and bear with you? Bring your son here. 42But as he was coming up, the demon dashed him down and threw him into convulsions. And Jesus rebuked the unclean spirit, and He healed the child and gave him back to his father again. 43And all were amazed at the majesty of God.

And *as* all were wondering at all things which Jesus did, He said to His disciples, 44Let these words sink into your ears, for the Son of man is about to be betrayed into the hands of men. 45But they did not understand this saying, and it was hidden from them so that they should not see it. And they were afraid to ask Him about that saying. 46And there arose an argument among them – this, Who might be the greatest of them. 47And Jesus seeing the thought of their heart, taking a little child, He set it beside Him 48and said to them, Whoever shall receive this little child in My name receives Me. And whoever shall receive Me receives Him who sent Me. For he who is least among you all is he who shall be great. 49And answering John said, Master, we saw someone throwing out demons in Thy name, and we ordered him to stop because he does not follow along with us. 50And Jesus said to him, Do not stop him, for whoever is not against us is for us.

51And it came to pass, when the days of His taking up were being fulfilled, that He set His face to go to Jerusalem. 52And He sent messengers before His face. And going on they entered into a village of the Sā-mär'-i-tāns, so as to make ready for Him. 53And they did not receive Him because His face was *set* to go to Jerusalem. 54And when His disciples saw *it*, James and John said, Lord, dost Thou desire *that* we should call fire to come down from Heaven and burn them up, even as Elijah did? 55But turning He rebuked them and said, You do not

know of what spirit you are! [56]For the Son of man did not come to destroy men's lives, but to save *them*. And they went to another village.

[57]And it happened that as they were going in the highway, someone said to Him, Lord, wherever You go, I will follow You. [58]And Jesus said to him, The foxes have holes, and the birds of the air have nests, but the Son of man has nowhere He may lay His head. [59]And He said to another, Follow Me! But he said, Lord, let me first go away to bury my father. [60]But Jesus said to him, Leave the dead to bury their own dead, but you go out and preach the kingdom of God. [61]And another also said, Lord, I will follow You, but first let me go say goodbye to those at my house. [62]But Jesus said to him, No one who has put his hand upon the plow and *still* looks back at the things behind is fit for the kingdom of God.

CHAPTER 10

[1]Now after these things the Lord appointed seventy others also. And He sent them two and two before His face, into every city and place where He Himself was about to come. [2]He said therefore to them, The harvest truly *is* great, but the laborers *are* few. Pray therefore the Lord of the harvest, that He may send forth laborers into His harvest. [3]Go! Lo, I send you forth as lambs in the middle of wolves. [4]Do not carry purse, or bag, or shoes, and greet no one on the highway. [5]And into whatever house you may enter, first say, Peace to this house. [6]And if indeed there is a son of peace there, your peace shall rest upon it. But if not, it shall return to you. [7]And stay in that same house, eating and drinking the things *given* by them—for the laborer is worthy of his hire. Go not from house to house. [8]And into whatever city you may enter, and they may receive you, eat the things set before you. [9]And heal the sick in it, and say to them, The kingdom of God has drawn near to you. [10]But into whatever city you may enter, and they do not receive you, going out into its streets, say, [11]Even the dust which has clung to us out of your city we wipe off against you—yet know this, that the kingdom of God has drawn near to you. [12]And I say to you that it shall be more bearable in that Day for Sodom than for that city. [13]Woe unto you, Chorazin [Kō-rāy'-zin]! Woe unto you, Bĕth-sā'-ī-dā! for if the mighty works had been done in Tyre and Sidon which have been taking place in you, they long ago would have repented, sitting in sackcloth and ashes. [14]But it shall be more bearable for Tyre and Sidon in the Judgment than for you. [15]And you, Cā-per'-nā-ūm, who have been lifted up to Heaven, you shall be thrust down into hell. [16]He that hears you hears Me, and he that despises you despises Me—and he that despises Me despises Him who sent Me.

[17]And the seventy returned again with joy, saying, Lord, even the

demons are subject to us through Your name. [18]And He said to them, I saw Satan falling out of Heaven, like lightning. [19]Behold! I give you the authority to walk on serpents and scorpions, and upon all the power of the enemy, and nothing in any way shall hurt you. [20]Yet do not rejoice in this, that the spirits are subject to you, but rather rejoice that your names are written in Heaven.

[21]In that same hour Jesus rejoiced in the Spirit and said, I thank You, O Father, Lord of Heaven and of the earth, that You have hidden these things from the sophisticated and cunning and have revealed them to babes. Yes, Father, for it seemed good to You to do it this way. [22]And He turned to the disciples and said, All things are given to Me by My Father, and no one but the Father knows who the Son is, and who the Father is but the Son, and he to whom the Son will reveal *Him*. [23]And turning to the disciples, He said privately, Blessed *are* the eyes which see what you see. [24]For I say to you that many prophets and kings have desired to see what you see, and did not see them – and to hear what you hear, and did not hear.

[25]And behold, a certain lawyer stood up, tempting Him, and saying, Master, what shall I do to inherit eternal life? [26]And He said to him, What is written in the Law? How do you read? [27]And answering he said, You shall love *the* Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. [28]And He said to him, You have answered right. Do this and you shall live. [29]But desiring to justify himself, he said to Jesus, And who is my neighbor? [30]And taking up *the word* Jesus said, A certain man was going down from Jerusalem to Jericho. And he fell among thieves, who, after stripping him and wounding him, went away leaving him half dead. [31]Now it so happened a certain priest went down that road. And seeing him, he passed by on the other side. [32]And in the same way also a Levite, being at the place, coming up and seeing *him*, passed by on the other side. [33]But a certain Samaritan traveling *that way* came to him. And seeing him, he was moved with pity. [34]And coming near, he tied up his wounds, pouring on oil and wine. And putting him on his own animal, he brought him to an inn and took care of him. [35]And on the next day, going away, he took out two coins and gave them to the innkeeper. And he said to him, Take care of him, and whatever you may spend more than this, I will repay you when *I* come back. [36]Who, then, of these three, seems to you to have been a neighbor to him who fell among the thieves? [37]And he said, He who showed mercy to him. Then Jesus said to him, You go and do likewise.

[38]And it came to pass as they went on that He entered into a certain village. And a certain woman named Martha received Him into her house. [39]And she had a sister called Mary, who, sitting down at the feet

of Jesus, was listening to His word. [40]But Martha was troubled with so much serving. And standing by Him, she said, Lord, Dost Thou not care that my sister has left me alone to serve? Speak to her, then, that she help me. [41]And answering Jesus said to her, Martha, Martha, you are careful and troubled about many things—[42]but one thing is needful, and Mary has chosen the good part, which shall not be taken away from her.

CHAPTER 11

[1]And it came to pass as He was in a certain place praying, when He ceased, one of His disciples said to Him, Lord, teach us to pray, even as John taught his disciples. [2]And He said to them, When you pray, say, Our Father who are in Heaven, blessed is Your name. *May* Your kingdom come and Your will be done, upon earth as it is in Heaven. [3]Give us day by day our daily bread, and forgive us our sins, for we also forgive everyone who is indebted to us. [4]And lead us not into temptation, but deliver us from evil.

[5]And He said to them, Who among you shall have a friend and shall go to him at midnight and say to him, Friend, lend me three loaves, [6]for a friend of mine has come to me from a journey and I have nothing to set before him. [7]And *what if* he from the inside should answer, saying, Do not trouble me, the door is already shut, and my children are in bed with me; I cannot rise and give *it* to you? [8]I say to you, even if he will not rise up and give to him because he is his friend, yet because of his shameless insisting he will rise and give as many as he needs. [9]And I say to you, Ask, and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you. [10]For every one that asks receives. And he that seeks finds. And to him that knocks, it will be opened. [11]And which of you who *is* a father, if the son shall ask a loaf, will he give him a stone? And if he asks for a fish, will he give him a snake instead? [12]Or, if he asks for an egg, will he give him a scorpion? [13]If, then, you who are evil know how to give good gifts to your children, how much more your Father in Heaven will give the Holy Spirit to those who ask Him!

[14]And He was throwing out a demon, and it was dumb. And when the demon had gone out, it came to pass the dumb one spoke. And the people wondered. [15]But some of them said, He throws out demons by Bē-ēl'-zē-bŭb, chief of the demons. [16]And others, tempting *Him*, were asking for a miracle from Heaven from Him. [17]But knowing their thoughts, He said to them, Every kingdom divided against itself is brought to ruin; and, A house *divided* against a house falls. [18]And if Satan also is divided against himself, how shall his kingdom stand? Because you say, I throw out the demons by Bē-ēl'-zē-bŭb. [19]And if I throw

out demons by Bē-ĕl'-zē-bŭb, *then* by whom do your sons throw *them* out? Because of this they shall be judges of you. [20]But if I throw out the demons by the finger of God, then the kingdom of God has come upon you. [21]When the strong man keeps his own palace, being armed, his goods are in peace—[22]but as soon as the stronger than he comes upon him, he shall overcome him and take from him all his armor in which he had trusted, and he divides his spoils. [23]He that is not with Me is against Me, and he who does not gather with Me scatters!

[24]When the unclean spirit has gone out from a man, he goes through dry places looking for rest. And not finding *any* he says, I will go back to my house from which I came out. [25]And coming, he finds *it* swept and decorated. [26]Then he goes and takes seven other spirits more wicked than himself, and entering they live there—and the last state of that man is worse than the first. [27]And it came to pass as He spoke these things, lifting up her voice from the crowd, a certain woman said to Him, Blessed *is* the womb that bore Thee, and the breasts which Thou hast sucked. [28]But He said, Yes, rather, blessed *are* they who hear the word of God and keep it.

[29]And with the multitudes crowding together upon Him, He began to say, This generation is evil. It looks for a sign, and a sign shall not be given to it, except the sign of Jonah the prophet. [30]For as Jonah was a sign to the Nĭn'-ē-vītes, so shall the Son of man also be to this generation. [31]The queen of *the* south shall rise up in the Judgment with the men of this generation, and she shall condemn them—for she came from the ends of the earth to hear the wisdom of Solomon, and behold! One greater than Solomon *is* here. [32]Men of Nineveh shall stand up in the Judgment with this generation and shall condemn it—for they repented at the preaching of Jonah, and behold! One greater than Jonah *is* here. [33]But no one who has lighted a lamp puts *it* in a secret place, neither under a bushel, but upon the lampstand, so that those who come in may see the light. [34]The lamp of the body is the eye. Therefore, when your eye is clear, your whole body also is lightened—but when your eye is filled with evil, your whole body also is darkened. [35]Be careful, then, that the light that *is* in you is not darkness. [36]If, then, your whole body *is* made light, not having any part dark, the whole shall be made light as *it is* when the brightness of a lamp gives you light.

[37]Now as *He* was speaking, a certain Pharisee asked Him to dine with him. And entering in, He reclined at table. [38]But the Pharisee, watching, marveled that He had not first washed before the dinner. [39]But the Lord said to him, Now you Pharisees clean the outside of the cup and of the dish, but your inward part is full of robbery and wickedness. [40]Fools! did not He who made the outside also make the inside? [41]But give alms *of* the things which you have inside, and lo, all things

are clean to you. 42But woe to you, Pharisees! For you pay tithes of mint, and rue, and every vegetable, and pass by judgment and the love of God. These things you ought to have done, and not to be neglecting those *things*. 43Woe unto you, Pharisees! For you love the uppermost seats in the synagogues and the greetings in the market places. 44Woe unto you, scribes and Pharisees! Hypocrites! For you are as the unseen graves, and the men who walk over *them* do not know *it*.

45And one of the lawyers, answering, said to Him, Master, saying these things you insult us too. 46And He said, Woe unto you also, lawyers! For you load men *with* burdens too heavy to bear, and you yourselves touch not the burdens with one of your fingers. 47Woe unto you! For you build the tombs of the prophets, and your fathers killed them. 48Truly you bear witness that you consent to the deeds of your fathers; for they indeed killed them, and you build their tombs. 49Because of this also the wisdom of God said, I will send to them prophets and apostles, and *some* of them they will kill and persecute, 50that the blood of all the prophets poured out from *the* foundation of *the* world may be required of this generation — 51from the blood of Abel to the blood of Zĕch-ă-rī'-ăh, who perished between the altar and the Temple. Yes, I say to you, it shall be required of this generation. 52Woe unto you, lawyers! For you took away the key of knowledge — you yourselves did not enter, and those who were entering, you hindered. 53And as He was saying these things to them, the scribes and Pharisees began to press *Him* furiously and to make Him speak about many things — 54watching Him and trying to catch something out of His mouth that they might accuse Him.

CHAPTER 12

1In the meantime a crowd that could not be numbered were gathered together, so as to trample upon one another. He began to say to His disciples first of all, Beware of the leaven of the Pharisees (which is, playing the hypocrite). 2But nothing is covered up which shall not be uncovered; nor hidden which shall not be known. 3Therefore whatever you said in the darkness shall be heard in the light, and what you spoke in the ear in secret rooms shall be shouted upon the housetops. 4But I say to you, My friends, Do not be afraid of those who kill the body and after these things are not able to do anything else. 5But I will show you whom you should fear: Fear Him who, after killing *you*, has authority to throw *you* into hell. Yes, I say to you, Fear Him!

6Are not five sparrows sold for two pennies? And not one of them is forgotten before God. 7But even the hairs of your head have all been numbered. Therefore do not fear, you are of more value than many sparrows. 8But I say to you, Everyone who confesses Me before men,

the Son of man will also confess him in front of the angels of God. 9But he who has denied Me before men will be denied before the angels of God. 10And everyone who shall say a word against the Son of man, it will be forgiven him—but it will not be forgiven to him who has blasphemed the Holy Spirit. 11But when they bring you in front of the synagogues and the rulers and the authorities, do not be anxious how or what you shall reply, or what you shall say—12for the Holy Spirit will teach you in that same hour what you ought to say.

13And one of the company said to Him, Master, speak to my brother to divide the inheritance with me. 14But He said to him, Man, who made Me a judge or a divider over you? 15And He said to them, Watch! and keep yourselves from lusting for more and more—for a man's life is not in the fullness of the things which he owns. 16And He spoke a parable to them, saying, The ground of a certain rich man brought forth plentifully. 17And he was thinking within himself, saying, What shall I do? because I have nowhere to lay up my fruits. 18And he said, This I will do, I will take down my barns and will build bigger *ones*, and I will lay up all my crops and my good things there. 19And I will say to my soul, Soul, you have many good things laid up for many years, take your rest, eat, drink and be merry. 20But God said to him, Fool! This *is* the night your soul shall be demanded of you; and that which you have gotten together, to whom shall it be *given?* 21So *is* he who lays up treasure for himself and is not rich toward God.

22And He said to His disciples, Because of this I say to you, Be not anxious as to your life, what you should eat—nor as to the body, what you should put on. 23Life is more than food, and the body *more* than clothing. 24Think of the ravens, for they do not sow or reap, to which there is no barn nor storehouse, and God feeds them. How much better are you than the birds! 25And who of you is able to add one cubit to his height by being anxious? 26If, then, you are not able to do even the least, why are you anxious about the rest? 27Think of the lilies, how they grow. They do not work, nor do they spin, but I say to you, not even Solomon in all his glory was clothed like one of these. 28But if God so clothes the grass—which today is, but tomorrow is thrown into *the* oven—how much rather you? O *you* of little faith!

29And you, do not seek what you may eat, or what you may drink, and do not be in doubt—30for the nations of the world seek after all these things, and your Father knows that you have need of these things. 31But seek rather the kingdom of God, and all these things shall be added to you. 32Do not be afraid, little flock, for your Father took delight in giving you the kingdom. 33Sell what you own and give alms. Make yourselves bags that do not grow old, a treasure in Heaven that does not fail—where *the* thief does not come near, nor *the* moth destroy. 34For where your treasure is, there will your heart be also. 35Let your loins be girded and

your lamps burning. [36]And be like men waiting for their lord, whenever He shall return from the wedding feasts—so that when he comes and knocks they may immediately open to him. [37]Blessed are those servants whom the lord shall find watching when he comes. I say to you that he will gird himself and will make them recline at table. And coming near, he will serve them. [38]And if he comes in the second watch, and in the third watch, and finds *them* so, blessed are those servants. [39]But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and would not have allowed his house to be broken through. [40]And you, then, be ready—for in an hour that you do not suppose, the Son of man comes.

[41]And Peter said to Him, Lord, do You speak this parable to us, or also to all? [42]And the Lord said, Who then is the faithful and wise steward, whom *his* lord shall set over his household as ruler, to give the measure of grain in due season? [43]Blessed *is* that servant, whom, when his lord comes, he will find *him* doing so. [44]Truly I say to you that he will make him ruler over all that he has. [45]But if that servant should say in his heart, My lord is waiting to come, and should begin to beat the menservants and maidservants, and to eat and drink, and to be drunk—[46]the lord of that servant will come in a day when he does not expect *him*, and in an hour which he does not know. And he will cut him in two and will give him his portion with the unbelievers. [47]But that servant who knew the will of his master, and did not make ready, neither did according to his will, shall be beaten with many *stripes*. [48]But he who knew not, and did *things* worthy of stripes, shall be beaten with few *stripes*. And to whom much was given, much will be demanded from him—and to whom much was entrusted, the more they will ask of him. [49]I came to hurl fire into the earth, and what if I desire it already to be kindled? [50]But I have a baptism I must be baptized *with*, and how am I pressed down until it is done! [51]Do you think that I came to give peace on earth? No, I say to you, but rather to divide—[52]for from now on there will be five divided in one house—three against two, and two against three. [53]Father will be divided against son, and son against father; mother against daughter, and daughter against mother—mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

[54]And He said to the people also, When you see a cloud rising up from the west, immediately you say, A shower is coming; and it is so. [55]And when a south wind *is* blowing, you say, There will be heat; and it comes to pass. [56]Hypocrites! you know how to judge the face of the sky and of the earth, but how is it you do not know this time? [57]Yes, and why do you not judge what is right even of yourselves? [58]For as you go with the one who is against you to the justice, in the highway try hard to be set free from him, lest he should drag you away to the judge, and

the judge should deliver you to the officer, and the officer should throw you into prison. [59]I say to you, In no way shall you come out of there until you have paid even the last piece of money.

CHAPTER 13

[1]And some, who were there at the same time, *were* telling Him about the Găl-ī-lē'-ăns, whose blood Pilate had mixed with their sacrifices. [2]And answering Jesus said to them, Do you think that these Găl-ī-lē'-ăns were sinners above all the Găl-ī-lē'-ăns, because they have suffered such things? [3]No, I say to you, but if you do not repent, you shall all perish the same way. [4]Or those eighteen on whom the tower in Siloam fell and killed them, do you think that these were sinners beyond all men who lived in Jerusalem? [5]No, I say to you, but if you do not repent, you shall all perish the same way.

[6]And He spoke this parable: A certain man had a fig tree planted in his vineyard; and he came seeking fruit on it, and did not find *any*. [7]And he said to the vinedresser, Behold, three years I have come looking for fruit on this fig tree and have not found *any*. Cut it down! Why does it still waste the ground? [8]And answering he said to him, Master, let it alone this year too, until I shall dig around it and manure it, [9]perhaps indeed it shall bear fruit, But if not, after that you shall cut it down.

[10]And He was teaching in one of the synagogues on *one of* the sabbaths. [11]And behold! there was a woman who had a spirit of unsoundness eighteen years, and she was bowed together and in no way able to lift herself up. [12]And seeing her Jesus called and said to her, Woman, you have been turned loose from your unsoundness. [13]And He laid His hands upon her, and instantly she was made straight, and she glorified God. [14]But the ruler of the synagogue answering – angry because Jesus healed on the Sabbath – said to the people, There are six days in which men ought to work; in these therefore come to be healed, and not on the Sabbath day. [15]Then the Lord answered him, and said, Hypocrite! Does not every one of you untie his ox or his ass from the manger and lead *it* away and give *it* water? [16]And this *woman* is a daughter of Abraham whom Satan has held tight lo *these* eighteen years – is it not right that she be turned loose from this bond on the Sabbath day? [17]And when He said these things, all who were against Him were ashamed. And all the people were rejoicing at all the glorious things which were being done by Him.

[18]And He said, To what is the kingdom of God like? and to what shall I compare it? [19]It is like a grain of mustard, which a man took and threw into his garden. And it grew and became a great tree, and the birds of the air lodged in the branches of it. [20]And again He said, To

what shall I compare the kingdom of God? [21]It is like leaven, which a woman took and hid in three measures of meal, until all of it was leavened.

[22]And He was going through cities and villages, teaching and making progress towards Jerusalem. [23]And one said to Him, Lord, *are* those being saved few? But He said to them, [24]Try hard to enter in through the narrow gate. For I say to you, Many will try to enter in and will not be able. [25]When once the Master of the house has risen up and has shut the door, and you begin to stand outside and to knock at the door, saying, Lord, Lord, open to us; and answering He will say to you, I do not know you. Where are you from? [26]Then you will begin to say, We ate and drank before You, and You have taught in our streets. [27]And He will say, I tell you, I do not know where you are from — depart from Me, all *you* workers of unrighteousness. [28]There shall be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves being thrown out. [29]And they shall come from east and west, and from north and south, and shall lie down in the kingdom of God. [30]And behold! there are those who are *now* last who shall be first, and there are first who shall be last.

[31]On the same day some of the Pharisees came to Him, saying to him, Get out! and, Go away from here! for Herod wants to kill you. [32]And He said to them, When you go back, say to that fox, Behold, I throw out demons, and I finish cures today and tomorrow, and the third *day* I am perfected. [33]But it is only right for me to go on today and tomorrow and the *day* after, for it is not possible *for* a prophet to perish outside of Jerusalem. [34]O Jerusalem, Jerusalem, that kills the prophets, and that stones those who have been sent to her! — how often would I have gathered your children, in the way a hen *gathers* her brood under her wings, and you would not have it so. [35]Behold! your house is left to you in ruins. And verily I say unto you, You shall not see Me until *the time* come when you say, Blessed *is* He who comes in *the* name of *the* Lord.

CHAPTER 14

[1]And it came to pass, on His going into the house of one of the chief Pharisees on a sabbath in order to eat bread, that they were watching Him. [2]And behold! there was in front of Him a certain man who had dropsy. [3]And answering, Jesus spoke to the lawyers and to *the* Pharisees, saying, Is it lawful to heal on the Sabbath? [4]But they were silent. And taking hold *of him*, He healed him and let *him* go. [5]And answering them, He said, Which of you shall have an ass or an ox fall into a pit and he

will not immediately pull him out on the Sabbath day? [6]And they were not able to answer Him as to these things.

[7]And He spoke a parable to those who were invited, observing how they were choosing out the chief places, saying, [8]When you are invited by anyone to wedding feasts, do not recline in the chief place, lest one more honorable than you may have been invited by him. [9]And he who invited both you and him coming up may say to you, Give place to this one, and then you begin with shame to take the last place. [10]But when you are invited, on going in, recline in the last place, so that when he who has invited you comes, he may say to you, Friend, come up higher. Then there shall be honor to you in front of those reclining at table with you. [11]For everyone that exalts himself shall be humbled. And he that humbles himself shall be exalted. [12]And He said also to the one who had invited Him, When you make a dinner or a supper, do not call your friends or your brothers or your relatives or rich neighbors—lest they also should invite you in return and repay you. [13]But when you make a feast, call the poor, maimed, lame, *and* blind—[14]and you shall be blessed; for they have nothing to repay you. It shall be repaid to you in the resurrection of the just.

[15]And hearing these things, one of those reclining with Him said to Him, Blessed *is he* who shall eat bread in the kingdom of God. [16]But He said to him, A certain man made a great supper and invited many. [17]And he sent his servant at supper time to say to those who had been invited, Come, for all is now ready. [18]And they all with one *mind* began to make excuse. The first said to him, I have bought a piece of land, and I have to go and see it—I beg you, count me excused. [19]And another said, I have bought five yoke of oxen, and I am going to try them out—I beg you, count me excused. [20]And another said, I have married a wife, and because of this I cannot come. [21]And coming back, that servant reported these things to his lord. Then the master of the house, being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor and maimed, the lame and the blind. [22]And the servant said, Master, it is done as you commanded, and still there is room. [23]And the lord said to the servant, Go out into the highways and hedges, and compel them to come in so that my house may be filled—[24]for I say to you, that not one of those men who have been invited shall taste of my supper.

[25]And great multitudes were going with Him. And turning, He said to them, [26]If anyone comes to Me and does not hate his father, and mother, and wife, and children, and brothers, and sisters, and besides also his own life, he cannot be My disciple. [27]And whoever does not bear his cross and come after Me cannot be My disciple. [28]For which of you, desiring to build a tower, does not first sit down and count the cost

—whether he has *enough* to finish? [29]that all who see should not begin to make fun of him when he has laid a foundation and is not able to finish, [30]saying, This man began to build and was not able to finish. [31]Or what king going out to make war with another king does not sit down and first consider whether he is able with ten thousand to meet him who is coming against him with twenty thousand? [32]But if not, while he is still far off, sending a group of ambassadors, he asks the *terms* for peace. [33]So in the same way, every one of you who does not take leave of all that he himself owns cannot be My disciple. [34]Salt *is* good, but if the salt becomes tasteless, with what shall it be seasoned? [35]It is neither fit for land, nor for manure, *but* they throw it out. He that has ears to hear, let him hear.

CHAPTER 15

[1]And all the tax-collectors, and the sinners, were drawing near to Him to hear Him. [2]And the Pharisees and the scribes complained, saying, This one receives sinners and eats with them. [3]And He spoke to them this parable, saying, [4]What man of you who has a hundred sheep, and has lost one of them, does not leave the ninety-nine in the wilderness and go on after that which has been lost until he finds it? [5]And finding *it* he lays *it* on his shoulders rejoicing, [6]and coming to the house he calls together friends and neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost. [7]I say to you that likewise joy shall be in Heaven over one sinner repenting, *more* than over ninety-nine righteous ones who have no need of repentance. [8]Or what woman who has ten pieces of silver, if she should lose one piece, does not light a lamp and sweep the house, and look carefully until she finds *it?* [9]And finding *it* she calls together friends and neighbors, saying, Rejoice with me, for I have found the piece which I lost. [10]In the same way, I say to you, there is joy before the angels of God over one sinner repenting.

[11]And He said, A certain man had two sons. [12]And the younger of them said to *his* father, Father, give to me that part of the property falling *to me*. And he divided to them the living. [13]And not many days after, gathering together all, the younger son went away into a far country and there wasted his property with riotous living. [14]But when he had spent all, there came on a mighty famine, and he began to be in need. [15]And going over, he joined himself to one of the citizens of that country, and he sent him into his fields to feed hogs. [16]And he was longing to fill his belly from the husks which the hogs were eating—and no one gave to him. [17]And coming to himself, he said, How many hired servants of my father have more than enough bread, and I am dying with hunger? [18]I will arise and go to my father, and I will say to him, Father, I have sinned against Heaven and before you, [19]and I am no longer worthy to be called your son. Make me as one of your hired servants. [20]And rising up, he went to his father.

But while he was yet far off, his father saw him and was moved with loving pity, and running he fell upon his neck and lovingly kissed him. [21]And the son said to him, Father, I have sinned against Heaven and before you, and I am no longer worthy to be called your son. [22]But the father said to his servants, Bring out the best robe and put *it* on him, and give a ring for his hand, and sandals for *his* feet. [23]And when you have brought the fattened calf, kill *it*, and let us eat and be merry — [24]for this my son was dead, and is alive again, and was lost, and is found. And they began to be merry. [25]And his elder son was in the field. And as he came back and drew near to the house, he heard music and dancing. [26]And calling one of his servants near, he asked what these things meant. [27]And he said to him, Your brother has come, and your father killed the fattened calf, because he has received him safe and sound. [28]He was angry, and would not go in. Therefore his father went out and entreated him. [29]But answering he said to his father, Lo, these many years I served you and never disobeyed your commandment — and you never gave a kid to me that I might make merry with my friends. [30]But when this your son came, who wasted your living with harlots, you killed the fattened calf for him. [31]But he said to him, Son, you are always with me, and all that *is* mine is yours. [32]But *it* was right to make merry and rejoice, because your brother was dead, and is alive again; and was lost, and *now* is found.

CHAPTER 16

[1]And He said also to His disciples, There was a certain rich man who had a manager. And he was accused to him as wasting his goods. [2]And calling him he said to him, What *is* this I hear about you? Give me an account of your management; for you can no longer be manager. [3]And the manager said within himself, What shall I do? for my lord is taking away the management from me? I am not able to dig, and I am ashamed to beg. [4]I know what I will do, so that when I have been removed *from* the management they will receive me into their houses. [5]And calling each one of his lord's debtors to him, he said to the first, How much do you owe my master? [6]And he said, A hundred baths of oil. And he said to him, Sit down, take your bill and quickly write fifty. [7]Then to another he said, And how much do you owe? And he said, A hundred homers of wheat. And he says to him, Take your bill and write eighty. [8]And the master praised the unjust manager, that he had done that which was to his own interest. For the children of this world are in their generation more mindful of their interests than the children of the light in their own generation. [9]And I say to you, Make friends to yourselves by the mammon of unrighteousness, so that when you fail they may receive you into the everlasting dwellings. [10]He that *is* faithful in *the* least is faithful in much. And he that *is* unrighteous in *the* least is also unrighteous in much. [11]If, then, you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? [12]And if you have not been faithful in

that which *is* another's, who will give you that which is your own? [13]No servant is able to serve two masters — for either he will hate the one, and he will love the other — or else he will cling to the one, and he will despise the other. You cannot serve God and mammon.

[14]And the Pharisees, who were greedy, also heard these things. And they scoffed at Him. [15]And He said to them, You are they who justify themselves before men, but God knows your hearts — for that which is highly prized among men is a hateful thing before God. [16]The Law and the Prophets *were* until John *came*. From that time the kingdom of God is preached, and everyone forces his way into it. [17]But it is easier *for* the sky and the earth to pass away than for one tittle of the law to fail. [18]Everyone who puts away his wife and marries another commits adultery; and everyone who marries her who is put away from her husband *also* commits adultery.

[19]Now there was a certain rich man, and he was clothed in purple and fine linen, making merry every day in luxury. [20]And there was a certain beggar named Lăz'-ă-rŭs, who was full of sores, and was laid at his gate, [21]and who desired to be fed with the crumbs which fell from the table of the rich man. But even the dogs came and licked his sores. [22]And it came to pass that the beggar died. And he was carried away by the angels into the bosom of Abraham. And the rich man also died and was buried. [23]And being in torment in hell, lifting up his eyes, he saw Abraham afar off, and Lăz'-ă-rŭs in his bosom. [24]And crying out he said, Father Abraham, have mercy on me, and send Lăz'-ă-rŭs, that he may dip the tip of his finger in water and cool my tongue — for I am tormented in this flame. [25]But Abraham said, Son, remember that you fully received your good things in your lifetime, and Lăz'-ă-rŭs likewise *his* evil things. But now he is comforted, and you are suffering. [26]And besides all these things, between us and you a great gulf has been fixed, so that those who want to pass from here to you cannot do so, nor can they pass from there to us. [27]And he said, Then I beg you, father, that you send him to the house of my father, [28]for I have five brothers — so that he may earnestly witness to them, that they may not come to this place of torment also. [29]Abraham said to him, They have Moses and the Prophets, let them hear them. [30]But he says, No, father Abraham, but if one should go to them from *the* dead, they will repent. [31]And he said to him, If they do not hear Moses and the Prophets, they will not be persuaded even though one should rise from *the* dead.

CHAPTER 17

[1]And He said to the disciples, It is impossible that the offences should not come, but woe *to him* by whom they come. [2]It is better for him if a millstone were hung around his neck, and he were thrown into the sea,

than that he should cause one of these little ones to stumble. [3]Take heed to yourselves; and if your brother sin against you, rebuke him. And if he should repent, forgive him. [4]And if he should sin against you seven times a day, and seven times in a day should return to you saying, I repent, you shall forgive him.

[5]And the apostles said to the Lord, Give us more faith. [6]But the Lord said, If you had faith, as much as a grain of mustard, you might say to this sycamine tree, Be rooted up! and, Be planted in the sea! — and it would obey you. [7]But which of you who has a servant plowing or feeding will say immediately when he has come from the field, Go and recline at table? [8]But will he not say to him, Make ready that I may eat; and, Gird yourself and serve me while I eat and drink, and after these things you will eat and drink? [9]Is he thankful to that servant because he did the things commanded him? I think not. [10]So also when you have done all things commanded you, you say, We are unprofitable servants, for we have done that which it was our duty to do.

[11]And it came to pass in His going up to Jerusalem that He passed through *the* middle of Să-mâr'-i-ă and Galilee. [12]And on His entering into a certain village, ten men who were lepers met Him, who stood afar off. [13]And they lifted up *their* voice, saying, Jesus, Master, have mercy on us. [14]And seeing *them* He said to them, Go, show yourselves to the priests. And it came to pass as they went they were made clean. [15]And seeing that he was healed, one of them turned back. And with a loud voice glorifying God, [16]he fell on his face at His feet, giving thanks to Him: and he was a Să-mâr'-i-tăn. [17]And answering Jesus said, Were not the ten made clean? but where *are* the *other* nine? [18]Were there not *any* found returning to give glory to God except this stranger? [19]And He said to him, Rise up and go, your faith has cured you.

[20]And being asked by the Pharisees when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with careful watching. [21]Nor shall they say, Lo, here! or, Behold, there! For behold, the kingdom of God is in the midst of you.

[22]And He said to the disciples, The days will come when you will desire to see one of the days of the Son of man, and shall not see *it*. [23]And they will say to you, Lo, here! or, Behold, there! *but* do not go forth nor follow after *them*. [24]For as the lightning that flashes out of the one part under heaven and shines to the *other part* under heaven, so will the Son of man be in His day. [25]But first it is needful for Him to suffer many things and to be rejected of this generation. [26]And as it came to pass in the days of Noah, so shall it be also in the days of the Son of man. [27]They were eating — they were drinking — they were marrying — they were being given in marriage — until the day Noah entered into the ark, and the

flood came and destroyed them all. [28]And in the same way as it was in the days of Lot: they were eating—they were drinking—they were buying—they were selling—they were planting—they were building—[29]but on the day Lot went out from Sodom fire and brimstone rained from Heaven and destroyed them all. [30]Even so shall it be in the day the Son of man is made known. [31]In that day he who is on the housetop, and his goods in the house, let him not come down to take them away. And in the same way, he in the field, let him not return to the things behind: [32]Remember Lot's wife! [33]Whoever may try to save his life shall lose it. And whoever may lose it shall save it. [34]I say to you, In that night there shall be two men upon one bed—the one shall be taken and the other shall be left. [35]Two *women* shall be grinding together—one shall be taken, and the other shall be left. [36]Two *men* shall be in the field—the one shall be taken, and the other left. [37]And they answered, saying to Him, Where, Lord? And He said to them, Wherever the body *is*, there the eagles will be gathered together.

CHAPTER 18

[1]And He spoke also a parable to them to show that it is needful always to pray and not to faint, [2]saying, There was a certain judge in a city, who neither feared God nor respected man. [3]And there was a widow in that city, and she came to him, saying, Avenge me against my enemy. [4]And he would not for a while, but afterwards he said within himself, Even though I do not fear God and do not respect man, [5]yet because this widow troubles me I will avenge her, so that she will not wear me out by coming again and again. [6]And the Lord said, Hear what the unrighteous judge says? [7]And shall not God avenge His elect who cry to Him day and night, also being patient over them? [8]I say to you that He will avenge them speedily. Nevertheless, when the Son of man comes, will He indeed find faith on the earth?

[9]And He spoke also this parable to certain ones who trusted in themselves that they were righteous, and who despised others. [10]Two men went up into the Temple to pray; the one a Pharisee, and the other a publican. [11]The Pharisee was standing and praying this way within himself, God, I thank You that I am not like other men, *who are* robbers, unrighteous, adulterers, or even like this publican. [12]I fast twice a week, I tithe all things that I get. [13]And standing far off, the publican would not even lift up his eyes to Heaven, but he beat on his breast, saying, O God, be merciful to me, a sinner! [14]I say to you, This one went down to his house justified, rather than the other. For everyone that exalts himself shall be humbled. And he that humbles himself shall be exalted.

[15]And they brought infants to Him too, that He might touch them. But seeing *it*, the disciples rebuked them. [16]But calling them Jesus said,

Allow the little children to come unto Me, and do not forbid them; for of the like is the kingdom of God. 17Verily I say unto you, Whoever shall not receive the kingdom of God as a little child shall in no way enter into it.

18And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life? 19And Jesus said to him, Why do you call Me good? No one *is* good except One—God! 20You know the commandments: Do not commit adultery, do not murder, do not steal, do not bear false witness, honor your father and your mother. 21And he said, I have kept all these from my youth. 22And hearing these things, Jesus said to him, Still one thing is lacking to you: Sell all that you have and give to the poor, and you shall have treasure in Heaven—and come, follow Me. 23But hearing these things, he became very sorrowful, for he was very rich. 24And when Jesus saw him, becoming very sorrowful, He said, How hardly shall those having riches enter into the kingdom of God. 25For it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. 26And those who heard said, Who then is able to be saved? 27But He said, The things which are impossible with men are possible with God. 28And Peter said, Lo! we have left all and followed You. 29And He said to them, Truly I say to you, There is no one who has left house, or parents, or brothers, or wife, or children, for the kingdom of God, 30who shall not receive many times more in this present time, and life everlasting in the world that is coming.

31And taking the twelve to Him He said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets about the Son of man shall be done. 32For He will be delivered up to the Gentiles and will be laughed at, and He will be insulted and will be spit upon. 33And after they scourge *Him*, they will kill Him. And on the third day He will rise again. 34And they did not understand any of these things, but the saying was hidden from them, and they did not know that which was said.

35And it came to pass as He drew near to Jericho, a certain blind man sat beside the road begging. 36And hearing the multitude passing by, he asked what this might mean. 37And they told him, Jesus the Năz'-ā-rêne, is passing by. 38And he called out, saying, Jesus, Son of David, have mercy on me. 39And those passing by rebuked him that he should be quiet; but he cried out the more, Son of David, have mercy on me! 40And Jesus stopped and commanded him to be brought to Him. And when *he* came near, He asked him, 41saying, What do you desire me to do to you? And he said, Lord, that I may receive sight. 42And Jesus said to him, Receive *your* sight! your faith has healed you. 43And instantly he received sight and followed Him, glorifying God. And seeing *it*, all the people gave praise to God.

CHAPTER 19

[1]And after going into Jericho, He passed through *it*. [2]And behold! a man named Zaccheus [Zăck-kē'-ŭs], and he was a chief tax-collector. And he was rich. [3]And he was trying to see Jesus, *to see* who He was. But he was not able because of the crowd, for he was little in height. [4]And running ahead beforehand, he climbed up into a sycamore tree so that he might see Him — for He was about to pass that *way*. [5]And as He came to the place, Jesus looked up and saw him. And He said to him, Zăc-chē'-us! Hurry. Come down! for today I must stay in your house. [6]And hurrying he came down and joyfully received Him. [7]And seeing *it*, all murmured, saying, He has gone in to stay with a sinful man. [8]And standing up, Zăc-chē'-us said to the Lord, Behold! Lord, I give half of what I own to the poor, and if I have taken anything from anyone by lying charges, I give him back fourfold. [9]And Jesus said to him, Salvation has come to this house today, because he also is a son of Abraham — [10]for the Son of man has come to seek and to save that which has been lost.

[11]And as they were hearing many things, He added a parable because He was near Jerusalem, and because they thought that the kingdom of God was going to be immediately revealed. [12]Because of this He said, A certain nobleman went into a distant country to receive a kingdom for himself, and *then was* to return. [13]And he called ten of his servants and gave to them ten minas each. And he said to them, Trade *for me* until I return. [14]But his citizens hated him and sent a group of men after him, saying, We do not want this man to rule over us. [15]And when he returned, after receiving the kingdom, he commanded these servants to be called to him — *the ones* to whom he gave the money — in order that he might know what each had gained by *their* business. [16]And the first one came up, saying, Lord, your mina has gained ten minas. [17]And he said to him, Well done, good servant. Because you have been faithful in a very little, you have authority over ten cities. [18]And the second one came, saying, Lord, your mina has made five minas. [19]And he said also to this one, You be over five cities. [20]And another one came, saying, Lord, Look upon your mina, which I have kept laid up in a handkerchief. [21]For I was afraid of you, because you are a harsh man. You take up what you did not lay down, and you reap what you did not sow. [22]And he said to him, I will judge you out of your own mouth, wicked servant. You knew that I was a harsh man, taking up what I did not lay down, and reaping what I did not sow. [23]But why did you not give my money to the bank, so that when I came I could have exacted my own with interest? [24]And he said to those standing by, Take the mina away from him and give *it* to him who has the ten minas. [25](And they said to him, Lord, he has ten minas.) [26]For I say to you, that to everyone who has, *more* shall be given. But from him who does not have, even that which he has shall be taken

away from him. [27]Furthermore, bring here those who were unwilling *for* me to rule over them and kill *them* in front of me.

[28]And saying these things He went on in front, going up to Jerusalem. [29]And it happened, as He drew near to Bĕth'-phă-gē and Bethany, towards the mount called *the Mount* of Olives, He sent two of His disciples away, [30]saying, Go into the village over on the other side, in which, as *you* go in, you will find a colt tied up—on which no one has ever yet sat. After untying it, bring *it here*. [31]And if anyone asks you, Why do you untie *it?* You shall say this to him, Because the Lord has need of it. [32]And going away, the ones who had been sent found *it* just as He had said to them. [33]And as they were untying the colt, the owners of it said to them, Why do you untie the colt? [34]And they said, The Lord has need of him. [35]And they led it to Jesus. And throwing their coats upon the colt, they set Jesus upon *it*. [36]And as He went, they were spreading their coats in the road.

[37]And as He was drawing near, now at the descent of the Mount of Olives, all the multitude of the disciples began to praise God, rejoicing with a loud voice for all the mighty works they had seen, [38]saying, Blessed *is* the King coming in the name of the Lord! (See ZECHARIAH 9:9). Peace in Heaven, and glory in the highest! [39]And some of the Pharisees said to Him from the multitude, Master, rebuke your disciples. [40]And answering He said to them, I say to you that if these should be silent the stones will cry out. [41]And as He drew near, seeing the city, He wept over it, [42]saying, If you had known, even you, even at least in this your day, the things which are for your peace! But now they are hidden from your eyes: [43]because days shall come upon you that your enemies shall throw up a rampart around you and surround you. And *they shall* keep you in on every side [44]and shall level you to the ground, you and your children in you. And they shall not leave in you one stone on top of another, because you did not know the time of your visitation.

[45]And going into the Temple, He began to throw out those selling and buying inside of it, [46]saying to them, It has been written, "My house is a house of prayer" but you have made it a den of thieves. (See JEREMIAH 7:11) [47]And He was teaching daily in the Temple. But the chief priests and the scribes were wanting to do away with Him, and the chief of the people *too*. [48]But they did not find what they could do, for the people all were hanging onto Him, listening.

CHAPTER 20

[1]And it came to pass on one of those days, as He was teaching the people in the Temple and preaching the Gospel, the chief priests and the scribes came up with the elders [2]and spoke to Him, saying, Tell us, by

what authority do you do these things? or who is it who gave you this authority? [3]And answering He said to them, I will ask you also one thing, and tell me; [4]The baptism of John, was it from Heaven or from men? [5]And they talked it over among themselves, saying, If we should say, From Heaven, he will say, Why then did you not believe him? [6]But if we should say, From men, all the people will stone us—for they are persuaded that John was a prophet. [7]And they answered that they did not know where. [8]And Jesus said to them, Neither do I tell you by what authority I do these things.

[9]And He began to speak this parable to the people: A certain man planted a vineyard and let it out to vinedressers, and he left the country for a long time. [10]And in time he sent a servant to the vinedressers, that they might give him *his part* from the fruit of the vineyard. But beating him, the vinedressers sent *him* away empty. [11]And besides this, he sent another servant, but beating him and shamefully treating him, they sent *him* away empty. [12]And besides this, he sent a third, and after wounding him they threw him out. [13]And the lord of the vineyard said, What shall I do? I will send my beloved son. It may be seeing him they will respect him. [14]But seeing him, the vinedressers talked it over among themselves, saying, This is the heir. Come, let us kill him so that the inheritance may be ours. [15]And throwing him out of the vineyard, they killed him. What then will the lord of the vineyard do to them? [16]He will come and will do away with these vinedressers, and he will give the vineyard to others. And hearing *this* they said, Let it not be *said!* [17]And looking at them He said, What then is this that has been written? "*The* Stone which the builders despised, this has become the chief Cornerstone" (See PSALM 118:22). [18]Everyone that falls on that Stone will be broken, but on whomever it may fall, it will grind him to powder. [19]And the chief priests and the scribes wanted to lay hands on Him in that hour, but they were afraid of the people—for they knew that He had spoken the parable against them.

[20]And watching *Him* they sent out spies, pretending themselves to be righteous men so that they might lay hold of a word of His—so as to betray Him to the power and to the authority of the governor. [21]And they questioned Him, saying, Master, we know that you say and teach rightly, and accept no one's person, but truly do teach the way of God. [22]Is it right for us to give tribute to Caesar or not? [23]But seeing through their slyness, He said to them, Why do you tempt Me? [24]Show me a coin. Whose likeness and writing is this? And they said, Caesar's. [25]And He said to them, Then give Caesar's things to Caesar, and the things of God to God. [26]And they were not able to take hold of His words before the people. And wondering at His answer they were silent.

[27]And some of the Săd'-dū-cēes came up (who deny there is a resur-

rection). They questioned Him [28]saying, Master, Moses wrote to us, If anyone's brother should have a wife and he should die without children, that his brother should take the wife and should raise up seed to his brother. [29]There were, therefore, seven brothers. And the first one took a wife and died without children. [30]And the second one took the woman, and he died without children. [31]And the third one took her, and in the same way also the seven died and left no children. [32]And last of all the woman died also. [33]Therefore, in the resurrection, of which one of these does she become *the* wife? For the seven *all* had her as wife. [34]And answering Jesus said to them, The children of this world marry and are given in marriage. [35]But those counted worthy to reach that world, and the resurrection which *is* from among *the* dead, neither marry nor are given in marriage – [36]neither can they die any more – for they are equal to angels and are the children of God, being the children of the resurrection. [37]But that the dead are raised, even Moses showed at the bush, when he called *the* Lord the God of Abraham and the God of Isaac and the God of Jacob. [38]But He is not God of the dead, but of *the* living, for all live for Him. [39]And then some of the scribes answering said, Master, you have spoken well. [40]And never any more did they dare to ask Him anything.

[41]And He said to them, How do they say that Christ is *the* son of David? [42]And David himself said in *the* book of Psalms, "The LORD said to my Lord, Sit on My right hand [43]until I place Your enemies *as* a footstool for Your feet" (See PSALM 110:1). [44]David therefore calls Him Lord, and how then is He *also* his son?

[45]And as all the people were listening, He said to His disciples, [46]Beware of the scribes, who like to walk in long robes, and love greetings in the market-places, and the first seats in the synagogues, and the first places in the feasts – [47]who devour the houses of widows, and as a pretense pray long prayers. These will receive a greater judgment.

CHAPTER 21

[1]And looking up He saw the rich men putting their gifts into the treasury. [2]And He also saw a certain poor widow putting two mites in there. [3]And He said, Truly I say to you that this poor widow has put in more than all. [4]For all these have put into the offerings of God out of their plenty, but she out of her want has put in all the living that she had.

[5]And as some were speaking about the Temple, that it was decorated with beautiful stones and gifts, He said, [6]*As to* these things which you are seeing, the days will come in which there shall not be left a stone on top of a stone which shall not be thrown down. [7]And they asked Him, saying, Master, but when shall these things be? And what *shall be* the sign when these things are about to take place? [8]And He said, Be careful that you

are not led astray – for many will come in My name, saying, I am *Christ;* and, The time has come. Do not go after them. [9]And when you shall hear of wars and disturbances, do not be terrified – for all these things must take place first – but the end is not at once.

[10]Then He was saying to them, Nation shall rise up against nation, and kingdom against kingdom. [11]Also there shall be great earthquakes in different places, and famines and plagues. There shall be fearful sights and great signs from Heaven. [12]But before these things, they will lay their hands upon all of you and will persecute *you,* delivering *you* up to the synagogues and prisons – bringing *you* before kings and governors on account of My name. [13]But it shall return to you for a testimony. [14]Settle, then, in your hearts not to be studying beforehand *how* to reply – [15]For I will give you a mouth and wisdom which all those who are against you will not be able to gainsay nor resist. [16]But you will be betrayed even by parents and brothers and relatives and friends, and they will put *some* of you to death. [17]And you will be hated by all men because of My name. [18]But in no way may a hair of your head perish. [19]In your patience you shall gain the life of your souls.

[20]But when you see Jerusalem being encircled with armies, then you know that her ruin has drawn near. [21]Then those in Judea, let them flee into the mountains. And those in the middle of her, let them go out. And those in the countries, let them not enter into her – [22]for these are the days of avenging, that all things that have been written may be done. [23]But woe to those with child, and to those giving suck in those days! for there shall be a great misery upon the land, and anger against this people. [24]And they shall fall by the edge of the sword and shall be led captive into all nations. And Jerusalem shall be trodden underfoot by *the* Gentiles until *the* times of *the* Gentiles are fulfilled.

[25]And there shall be signs in the sun and moon and stars. And *there shall be a* strangling of nations upon the earth, with bewilderment; with *the* sea and *the* waves roaring, [26]men's hearts failing them from fear, and looking for that which is coming upon the earth – for the powers of Heaven shall be shaken. [27]And then they shall see the Son of man coming in a cloud, with great power and glory. [28]But when these things begin to happen, look up, and lift up your heads, because your redemption draws near. [29]And He spoke a parable to them: Look at the fig-tree and all the trees; [30]now when they sprout, you know *by* looking *on them* yourselves that summer is now near. [31]So, also, when you see these things happening, you know that the kingdom of God is near. [32]Truly I say to you that this generation will not in any way have passed away until all this has come to pass. [33]The sky and the earth will pass away, but My words in no way will pass away. [34]But be careful of yourselves lest your hearts be weighed down with headaches and drunkenness and

cares of this life – and that day should suddenly come upon you –
[35]for it shall come as a snare upon all those sitting upon the face of the whole earth. [36]Watch therefore, praying in every season that you may be counted worthy to escape all these things which are about to come to pass, and to stand before the Son of Man.

[37]And He was teaching in the Temple during the day and going out by night. He was staying on the mount called *the Mount* of Olives. [38]And all the people came early in the morning to Him, to hear Him in the Temple.

CHAPTER 22

[1]And the feast of the unleavened bread, which *is* called Passover, drew near. [2]And the chief priests and the scribes were seeking as to how they might put Him to death – for they feared the people. [3]And Satan entered into Judas, whose last name is Is-cär'-i-ot, being of the number of the twelve. [4]And going away he spoke with the chief priests and the captains as to how he might betray Him to them. [5]And they rejoiced and agreed to give him money. [6]And he promised, and looked for a good time to betray Him to them, away from the multitude.

[7]And the day of unleavened bread came, in which the passover must be sacrificed. [8]And He sent Peter and John, saying, Go and prepare the passover for us so that we may eat. [9]But they said to Him, Where do You desire that we should make ready? [10]And He said to them, Behold! on your entering into the city, you will meet a man carrying a pitcher of water. Follow him to the house where he goes, [11]and you shall say to the master of the house, The Master says to you, Where is the guest-room where My disciples and I may eat the passover? [12]And he will show you a large, furnished upper room. [13]Make ready there. And going on they found *it* as He had said to them. And they made the passover ready.

[14]And when the hour arrived, He reclined at table, and the twelve apostles *were* with Him. [15]And He said to them, With great longing I have desired to eat this Passover with you before I suffer. [16]For I say to you that I will never eat with you any more until it is fulfilled in the kingdom of God. [17]And taking a cup He gave thanks, saying, Take this and divide *it* among yourselves. [18]For I say to you that I will never again drink of the fruit of the vine until the kingdom of God has come. [19]And taking a loaf, giving thanks, He broke *it* and gave to them, saying, This is My body which is given for you: this do in the remembrance of Me. [20]And the cup, in the same way after the taking of supper, saying, This cup *is* the new covenant in My blood, which is poured out for you. [21]Furthermore, behold! the hand of him who betrays Me *is* with Me on the table – [22]and truly the Son of Man goes just as it has been marked

out, but woe to that man by whom He is betrayed! [23]And they began to ask among themselves then as to which of them it might be who would do this thing.

[24]And there was a striving among them *as to* this: which of them is to be thought the greater. [25]And He said to them, The kings of the Gentiles lord it over them, and those who exercise authority over them are called benefactors. [26]But you *shall* not be so – but he who is greater among you, let him be as the younger, and he who leads as he that serves. [27]For which *is* greater? he that reclines at table, or he that serves? *Is* not he that reclines at table? But I am in *the* midst of you as he who serves. [28]However, you are they who have continued with Me in My temptations. [29]And I appoint to you a kingdom, as My Father has appointed to Me, [30]that you may eat and drink at My table in My kingdom, and that you may sit on thrones, judging the twelve tribes of Israel.

[31]And the Lord said, Simon, Simon, Behold! Satan has claimed you for himself, in order to sift *you* as wheat. [32]But I have prayed for you, that your faith may not fail. And when you have been turned, strengthen your brothers. [33]And he said to Him, Lord, I am ready to go with You both into prison and into death. [34]And He said, I tell you, Peter, surely the cock shall not crow today before you deny knowing Me three times.

[35]And He said to them, When I sent you without purse and bag and shoes, did you lack anything? And they said, Nothing. [36]Then He said to them, However, now he who has a purse, let him take *it*. And in the same way also *take your* bag. And he who does not have *one*, let him sell his coat and buy a sword. [37]For I say to you that this that has been written must still be fulfilled in Me, "And He was numbered with *the* transgressors" (See ISAIAH 53:12) – for the things concerning Me have an end too. [38]And they said, Lord, Behold, here *are* two swords. And He said to them, It is enough.

[39]And going out, according to *His* custom He went to the Mount of Olives. And His disciples also followed Him. [40]And arriving at the place, He said to them, Pray that you do not enter into temptation. [41]And He was withdrawn from them about a stone's throw. And falling on *His* knees He prayed, [42]saying, Father, if You are willing, remove this cup from Me. Nevertheless not My will be done, but Yours. [43]And there appeared an angel to Him from Heaven, strengthening Him. [44]And being in an agony He prayed more earnestly. And His sweat became as great drops of blood falling down to the ground. [45]And rising up from prayer, coming to the disciples, He found them sleeping from the sorrow. [46]And He said to them, Why do you sleep? Rise and pray, so that you may not enter into temptation.

47And as He was yet speaking, Behold, a multitude! and he who was called Judas, one of the twelve, was coming in front of them — and *he* drew near to Jesus to kiss Him. 48But Jesus said to him, Judas, do you betray the Son of man with a kiss? 49And, those around Him seeing what was about to happen, they said to Him, Lord, shall we strike with *the* sword? 50And a certain one of them struck the servant of the high priest and cut off his right ear. 51And answering, Jesus said, Let *them* go this far. And touching the *man's* ear, He healed him. 52And Jesus said to those who had come out against Him, chief priests and captains of the Temple and elders, Have you come out with swords and staves, as if against a thief? 53When I was with you daily in the Temple you did not stretch out *your* hands against Me — but this is your hour, and the power of darkness.

54And taking hold of Him, they led Him and took Him into the house of the high priest. And Peter was following afar off. 55And they kindled a fire in the midst of the court and sat down together, and Peter sat among them. 56And seeing him sitting by the light, and looking closely upon him; a certain girl said, This man was with him too! 57But he denied Him, saying, Woman, I do not know Him. 58And after a little while, another beholding him said, You are *one* of them too. Put Peter said, Man, I am not! 59And about one hour going by, a certain other one said confidently, Truly, this one was with him too, for he is a Galilean. 60And Peter said, Man, I do not know what you say. And immediately, while he was still speaking, the cock crew. 61And turning around, the Lord looked at Peter, and Peter remembered the word of the Lord, how He had said to him, Before *the* cock crow, you will deny Me three times. 62And going out, Peter cried bitterly.

63And the men who were holding Jesus made fun of Him, beating Him. 64And blindfolding Him, they were slapping His face, and were asking Him, saying, Prophesy! Who is it that hit you? 65And many other things they said to Him, blaspheming Him.

66And when it became day, the elders of the people, both the chief priests and scribes, gathered together. And they led Him in to their sän-hē'-drin, saying, 67If you are the Christ, tell us. And He said to them, If I should tell you, you will in no way believe *it*; 68and if I also ask *you*, you will not answer Me at all, nor let Me go. 69From this time the Son of man shall be sitting at the right hand of the power of God. 70And they all said, Are you then the Son of God? And He said to them, You say *it*, because I am! 71And they said, What need do we have of any more witness, for we ourselves heard from his own mouth?

CHAPTER 23

1And rising the whole multitude of them led Him to Pilate. 2And they began to accuse Him, saying, We found this man leading the nation

astray and forbidding to give tribute to Caesar, saying that he is Christ, a king. 3And Pilate questioned Him, saying, Are you the king of the Jews? And answering him He said, You say *it*. 4And Pilate said to the chief priests and the people, I do not find any fault in this man. 5But they were more urgent, saying, He stirs up the people, teaching throughout the whole of Judea, beginning from Galilee even to here. 6But hearing Galilee, Pilate asked if the man was a Gāl-ī-lē'-ăn. 7And learning that He was from the district of Herod, he sent Him to Herod (he also being at Jerusalem in those days).

8And seeing Jesus, Herod rejoiced greatly, for he had been wishing to see Him for a long time, for he had heard many things about Him. And he was hoping to see some miracle done by Him. 9And he questioned Him in many words, but He answered him nothing. 10And the chief priests and the scribes had stood, furiously making charges against Him. 11And Herod humiliated Him with his troops and made fun of Him. And dressing Him with gorgeous clothing, he sent Him back to Pilate. 12And that same day Pilate and Herod became friends with one another — for before they were at odds between themselves.

13And calling the chief priests and the rulers and the people, 14Pilate said to them, You brought this man to me as *one* turning away the people. But behold, I have examined him in front of you, I found no fault in this man as to the things which you charge against Him. 15Neither did Herod, for I sent you up to him, and, lo, nothing worthy of death has been done by him. 16Therefore, after I beat him, I will let him go. 17(For it was needful for him to release one to them at every feast.) 18And they cried out all together, saying, Away with this man! and, Release Bā-rab'-bās to us 19(who was thrown into prison because of a certain revolt and murder done in the city). 20Again, then, Pilate called to them, wishing to let Jesus go. 21But they were crying out, saying, Crucify *him!* Crucify *him!* 22And a third *time* he said to them, Why, then, what evil did this one do? I have found no cause of death in him. Therefore after I beat him, I will let him go. 23But they were urgent with loud voices, asking for Him to be crucified. And the voices of them, and of the chief priests, prevailed. 24And Pilate gave judgment that their request should be granted. 25And he released to them the one who had been thrown into prison for revolt and murder, whom they had asked for. But he delivered up Jesus to their will.

26And as they led Him away, laying hold on one Simon (a Cy-rē'nī-ăn coming from the country) they put the cross upon him, to carry *it* behind Jesus. 27And a great crowd of the people were following Him, and of women, who were smiting their breasts and weeping over Him. 28But Jesus turning to them said, Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. 29For behold, days are

coming in which they will say, Happy *are* the barren, and the wombs which did not bear, and the breasts which never gave suck. [30]Then they shall begin to say to the mountains, Fall upon us! and to the hills, Cover us! [31]For if they do these things in the green tree, what shall happen in the dry?

[32]And two other evildoers were also led away with Him, to be put to death. [33]And when they came to the place called Calvary, they crucified Him and the evildoers – the one on the right, and the other on the left. [34]And Jesus said, Father, forgive them, for they do not know what they do. And dividing His clothes, they threw dice *for them*. [35]And the people stood looking on. And the rulers made fun of Him, saying, He saved others, let him save himself if this is the Christ, the chosen of God. [36]And the soldiers also made fun of Him, coming near and offering Him vinegar, [37]and saying, If you are the king of the Jews, save yourself. [38]And there was also a title written over Him in Greek and Latin and Hebrew letters: THIS IS THE KING OF THE JEWS.

[39]Now one of the evildoers who had been hanged railed at Him, saying, If you are the Christ, save yourself and us. [40]But the other answered and rebuked him, saying, Do you not even fear God, you that are under the same judgment? [41]And we indeed justly – for we get what we deserve for what we did – but this One did nothing wrong. [42]And he said to Jesus, Remember me, Lord, when You come in Your kingdom. [43]And Jesus said to him, Truly I say to you, Today you shall be with Me in Paradise.

[44]And it was about *the* sixth hour, and darkness came over the whole land until *the* ninth hour. [45]And the sun was darkened, and the veil of the Temple was torn in the middle. [46]And crying out with a loud voice, Jesus said, Father, into Thy hands I commit My spirit. And saying these things, He breathed forth the spirit. [47]Now the centurion, seeing that which took place, glorified God, saying, Certainly this Man was righteous. [48]And all the people who had come together to this sight, seeing the things which took place, returned beating their breasts. [49]And all those who knew Him, and the women who followed Him from Galilee, stood at a distance watching these things.

[50]And behold! a man named Joseph *came*. He was a good and righteous man, a member of the Sanhedrin – [51]who had not agreed to their decision and deed. *And he was* from Arimathea, a city of the Jews, one who himself was also waiting for the kingdom of God. [52]Going to Pilate, he begged the body of Jesus. [53]And taking it down, he wrapped it in a linen cloth and laid it in a tomb cut in a rock, in which no one ever had been laid. [54]And it was the day of preparation, and sabbath was coming on.

55And the women who had come with Him out of Galilee also followed after *Joseph*, and they saw the tomb and how His body was laid. 56And returning they prepared spices and ointments. And on the Sabbath *they* remained quiet, according to the commandment.

CHAPTER 24

1But on the first *day* of the week at early dawn they came to the tomb, bringing spices which they had prepared, and certain ones with them. 2And they found the stone rolled away from the tomb. 3And going in, they did not find the body of the Lord Jesus. 4And it came to pass as they were bewildered about this, Behold! two men stood beside them in shining clothes. 5And they began to be filled with fear and bowed down their faces to the earth. They said to them, Why do you look for the living among the dead? 6He is not here, but has risen. Remember how He spoke to you while He was yet in Galilee, 7saying, It is necessary for the Son of Man to be delivered into the hands of sinful men, and to be crucified, and to rise again the third day. 8And they remembered His words. 9And returning from the tomb, they told all these things to the eleven, and to all the rest. 10Now it was Mary Măg'-dă-lēne, and Jō-ăn'-nā, and Mary, *mother* of James, and the rest with them, who told these things to the apostles. 11And their words seemed to them like idle talk, and they did not believe them. 12But Peter rising up ran to the tomb. And stooping down, he saw the linen clothes lying by themselves and went away wondering at that which had happened.

13And behold! two of them were going to a village called Ĕm-mā'-ŭs on that same day, which was seven and a half miles from Jerusalem. 14And they were talking with one another about all these things which had happened. 15And as they talked and reasoned together, Jesus Himself drew near and went with them. 16But their eyes were held, *so as* not to know Him. 17And He said to them, What kind of words *are* these which you debate with one another as you walk, and are sad? 18And answering the one named Clĕ'-o-pās said to Him, Are you only a stranger in Jerusalem and have not known the things which have come to pass in it in these days? 19And He said to them, What things? And they said to Him, The things about Jesus the Năz'-ă-rēne, who was a prophet, mighty in deed and word before God and all the people — 20and how the chief priests and our rulers delivered Him up to a sentence of death and crucified Him? 21But we were hoping that He was the One who is about to redeem Israel. But also with all these things, this is the third day since these things happened, 22and furthermore certain women from among us went early to the tomb, 23and not finding His body, they came claiming to have seen also a vision of angels, who say He is living. 24And some of those with us went to the tomb and found *it* even as the women said, but they did not see Him. 25And He said to them, O fools and slow of heart to

believe all that the prophets have spoken! [26]Was it not necessary for Christ to have suffered these things and to enter into His glory?

[27]And beginning from Moses, and from all the prophets, He explained to them the things about Himself in all the Scriptures. [28]And they drew near to the village where they were going, and He appeared to be going farther. [29]But they pressed Him, saying, Stay with us, for it is towards evening and the day has declined. And He went in to stay with them. [30]And it came to pass as He reclined at table with them, taking the bread, He blessed *it*, and breaking it, He gave *it* to them. [31]And their eyes were opened and they knew Him. And He vanished from them. [32]And they said to one another, Did not our heart burn within us while He was speaking to us in the way, and as He was opening the Scriptures to us? [33]And rising up that same hour they went back to Jerusalem, and they found the eleven gathered together, and those with them, [34]saying, The Lord has truly risen and has appeared to Simon. [35]And they told what things *happened* in the way, and how He was known to them in the breaking of the bread.

[36]And as they were telling these things, Jesus Himself stood in their midst and said to them, Peace be upon you! [37]But they were terrified and filled with fear, thinking they saw a ghost. [38]And He said to them, Why are you troubled? And why do doubts come into your heart? [39]Look at My hands and My feet *and see* that I am He. Touch Me and see, for a ghost does not have flesh and bones such as you see I have. [40]And saying this He showed them His hands and feet. [41]And as they still did not believe and were wondering for joy. He said to them, Have you anything here to eat? [42]And they gave to Him a piece of a broiled fish, and a piece of a honeycomb. [43]And taking *it*, He ate before them. [44]And He said to them, These are the words which I spoke to you while I was still with you, that all things must be fulfilled which have been written in the Law of Moses and the Prophets and Psalms about Me. [45]Then He opened their understanding that they might understand the Scriptures, [46]and said to them, So it has been written, and so it was necessary that the Christ should suffer and rise from among the dead the third day; [47]and that repentance and remission should be preached in His name to all nations, beginning at Jerusalem. [48]And you are witnesses of these things. [49]And behold, I send the promise of My Father upon you – but stay in the city of Jerusalem until you are clothed with power from on high.

[50]And He led them out as far as to Bethany, and lifting up His hands He blessed them. [51]And it came to pass as He was blessing them He was separated from them and was carried up into Heaven. [52]And after they had worshipped Him, they returned to Jerusalem with great joy. [53]And they were continually in the Temple, praising and blessing God. Amen.

CHAPTER 1

[1]In *the* beginning was the Word, and the Word was with God, and the Word was God. [2]He was in *the* beginning with God. [3]All things came into being through Him. And without Him not even one thing was made that has come into being. [4]In Him was life, and the life was the light of men. [5]And the light shines in the darkness, and the darkness did not lay hold of it.

[6]There was a man sent from God, whose name *was* John. [7]He came for a witness, that he might witness concerning the Light—so that all might believe through Him. [8]He was not the Light, but *came* so that he might witness concerning the Light—[9]*that* was the true Light, which is shining upon every man coming into the world. [10]He was in the world, and the world was made through Him, and the world did not know Him. [11]He came unto that which was His own, but His own did not receive Him. [12]But as many as did receive Him, He gave to them *the* authority to become children of God—to those that believe in His name—[13]who were not born of blood, nor of the will of flesh, nor of the will of man, but were born of God.

[14]And the Word became flesh and lived among us. And we beheld His glory, the glory as of an only-begotten of the Father—full of grace and truth. [15]John bears witness about Him and has cried out, saying, This was He of whom I said, He who comes after me has the right to go before me, for He was before me. [16]And we all received of His fullness, and grace on top of grace. [17]For the Law was given through Moses, *but* grace and truth came into being through Jesus Christ. [18]No one has seen God at any time, the only-begotten Son has revealed *Him*, (He who is in the bosom of the Father).

[19]And this is the witness of John, when the Jews sent priests and Levites from Jerusalem that they might ask him, Who are you? [20]And he confessed and did not deny, but said, I am not the Christ. [21]And they asked him, What then? Are you Elijah? And he said, I am not. Are you the Prophet? And he answered, No! [22]They said then to him, Who are you, so that we may give an answer to those who sent us? What do you say about yourself? [23]He said, "I *am* a voice crying in the wilderness, Make straight the way of *the* Lord," as Isaiah the prophet said (See Isaiah 40:3). [24]And those who had been sent were from among the Pharisees. [25]And they asked him, and said to him, Why then do you baptize, if you are not the Christ, nor Elijah, nor the Prophet? [26]John answered them saying, I baptize with water; but One stands in your midst whom you do not know. [27]It is He who is coming after me, who has been before me, of whom I am not worthy to untie the thong of His sandal.

[28]These things happened in Bĕth-ăb'-ă-ră beyond the Jordan *River,* where John was baptizing.

[29]The next day John saw Jesus coming toward him, and said, Behold! The Lamb of God who takes away the sin of the world! [30]This is He about whom I said, After me a Man comes who has the right to go before me, because He was before me. [31]And I did not know Him—but in order that He might be shown to Israel, therefore I came baptizing with water. [32]And John witnessed, saying, I have seen the Spirit coming down like a dove out of Heaven, and it stayed upon Him. [33]And I did not know Him, but He who sent me to baptize with water, He said to me, He upon whom you shall see the Spirit coming down and staying upon Him, this is He who baptizes with the Holy Spirit. [34]And I have seen and have borne witness that this is the Son of God.

[35]Again the next day John and two of his disciples were standing together. [36]And looking at Jesus as he walked, he said, Behold! The Lamb of God! [37]And the two disciples heard him say it, and they followed Jesus. [38]But Jesus turned and looked at them as they followed. And He said, What are you looking for? And they said to Him, Rabbi, (which translated means teacher) where are you staying? [39]He said to them, Come and see. They went and saw where He was staying, and they stayed with Him that day. And it was about *the* tenth hour. [40]Andrew, the brother of Simon Peter, was one of the two who heard this from John, and followed Him. [41]He first found his own brother, Simon, and said to him, We have found the Messiah (which translated means, The Christ). [42]And he brought him to Jesus. And looking at him, Jesus said, You are Simon the son of Jonah, you shall be called Cephas [sē'-fas] (which translated means, A stone).

[43]On the next day Jesus wanted to go into Galilee, and He found Philip and said to him, Follow Me! [44]Now Philip was from Bĕth-sā'-i-dā, the city of Andrew and Peter. [45]Philip found Nā-thăn'-ă-ĕl and said to him, We have found *Him* of whom Moses wrote in the Law and the Prophets: Jesus the son of Joseph, who is from Năz'-ă-rĕth. [46]And Nā-thăn'-ă-ĕl said to him, Can any good thing come out of Năz'-ă-rĕth? Philip answered him, Come and see. [47]Jesus saw Nă-thăn'-ă-ĕl coming to Him and said concerning him, Behold! Truly an Israelite in whom *there* is no guile. [48]Nathaniel said to Him, At what place did you know me? Jesus answered and said to him, Before Philip called you I saw you, when you were under the fig-tree. [49]Nathaniel answered and said to Him, Rabbi, You are the Son of God! You are the King of Israel! [50]Jesus answered and said to him, Do you believe because I said that I saw you under the fig-tree? You shall see greater things than these. [51]And He said to him, Indeed, truly I say to you, From this time on you shall see Heaven open and the angels of God going up and coming down on the Son of Man.

CHAPTER 2

[1]And the third day there was a marriage in Cana of Galilee. And the mother of Jesus was there. [2]And Jesus was invited to the marriage, and His disciples also. [3]And when *the* wine was gone, the mother of Jesus said to Him, They have no wine. [4]Jesus answered her, What *is that* to Me and to you, woman? My hour has not yet come. [5]His mother said to the servants, Whatever He may say to you, do *it*. [6]And there were six waterpots of stone, placed according to the cleansing *laws* of the Jews, each one holding two or three measures. [7]Jesus said to them, Fill the waterpots with water. And they filled them up to *the* brim. [8]And He said to them, Draw out now and carry to the master of the feast. And they carried *it*. [9]But when the master of the feast had tasted the water that had become wine, he did not know where it came from (but the servants who had drawn the water knew). The master of the feast called the bridegroom [10]and said to him, Every man, at first, sets out the good wine. And when they have drunk freely, then *he sets out* that which is worse. But you have kept the good wine until now. [11]This, the beginning of the miracles, Jesus did in Cana of Galilee, and showed forth His glory. And His disciples believed on Him.

[12]After this He went down to Cā-per'-nă-ŭm, He and His mother and His brothers and His disciples. And they did not stay there many days. [13]And the Passover of the Jews was near, and Jesus went up to Jerusalem. [14]And He found in the Temple those who sold oxen and sheep and doves, and the money-changers sitting *there*. [15]And making a whip of small cords, He drove them all out of the Temple, and *also* the sheep and the oxen. And He poured out the money of the money-changers and overthrew the tables. [16]And He said to those who sold the doves, Take these things away from here! Do not make My Father's house a house of merchandise. [17]And His disciples remembered that it was written, "The zeal of Your house has eaten Me up" (See PSALM 69:9). [18]Then the Jews answered and said to Him, What sign do you show us that you do these things? [19]Jesus answered them and said, Destroy this Temple and in three days I will raise it up. [20]Then the Jews said, This Temple was forty-six years in building, and will you raise it up in three days? [21]But He spoke concerning the Temple of His body. [22]When therefore He was raised from *the* dead, His disciples remembered that He had said this to them, and they believed the Scripture and the word which Jesus had said.

[23]Now when He was in Jerusalem at the Passover, during the feast, many looking upon His miracles which He was doing believed on His name. [24]But Jesus did not trust Himself to them, because of His knowledge of all men, [25]and because He had no need that any should testify about man, for He knew what was in man.

CHAPTER 3

[1]And there was a man of the Pharisees named Nicodemus, a ruler of the Jews. [2]He came to Jesus by night and said to Him, Rabbi, we know that You are a teacher come from God, for no one is able to do these miracles which You are doing unless God is with him. [3]Jesus answered and said to him, Indeed, truly I say to you, Unless a man is born again, he cannot see the kingdom of God. [4]Nicodemus said to Him, How can a man be born when he is old? Can he enter into the womb of his mother and be born the second time? [5]Jesus answered, Indeed, truly I say to you, Unless a man is born of water and of the Spirit, he cannot enter into the kingdom of God. [6]That which has been born of the flesh is flesh – and that which has been born of the Spirit is spirit. [7]Do not marvel that I said to you, You need to be born again. [8]The Spirit breathes where He desires, and His voice you hear, but *you* do not know from where He comes and where He goes – so is everyone who has been born of the Spirit.

[9]Nĭc-ō-dē'-mŭs answered and said to Him, How can these things be? [10]Jesus answered and said to him, Are you the teacher of Israel and do not know these things? Indeed, truly I say to you, We speak that which we know, and bear witness of that which we have seen, yet you do not receive our witness. [12]If I told you earthly things, and you do not believe, how will you believe if I tell you heavenly things? [13]And no man has gone up into Heaven, except He who came down out of Heaven – the Son of Man who is in Heaven. [14]And even as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, [15]so that everyone who believes on Him may not perish, but have everlasting life. [16]For God so loved the world that He gave His only-begotten Son, that whosoever believes on Him should not perish, but have everlasting life. [17]For God did not send His Son into the world that He might judge the world, but that the world might be saved through Him. [18]He that believes on Him is not condemned. But he that does not believe has been condemned already – because he has not believed on the name of the only-begotten Son of God. [19]And this is the condemnation, that the Light has come into the world, and men loved the darkness rather than the Light – for their works were evil. [20]For everyone that practices evil hates the Light and does not come to the Light, so that his works may not be discovered. [21]But he that practices the truth comes to the Light, so that his works may be known, that they have been fashioned in God.

[22]After these things Jesus and His disciples came into the land of Judea. And He stayed there with them and was baptizing. [23]And John also was baptizing in Ē'-nŏn, near Să'-lĭm, because there were many waters there. And they were coming and were being baptized – [24]for

John was not yet thrown into prison. [25]Then there arose a question from the disciples of John with *some* Jews about cleansing. [26]And they came to John and said to him, Rabbi, He who was with you beyond the Jordan, to whom you have borne witness, lo and behold! He is baptizing, and all come to Him. [27]John answered and said, A man is not able to receive anything unless it is given to him from Heaven. [28]You yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. [29]He that has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice—therefore my joy is complete. [30]It is right for Him to increase, but me to decrease. [31]He who comes from above is above all. He who is from the earth is of the earth, and he speaks of the earth. He who comes from Heaven is above all, [32]and what He has seen and heard, this He testifies, and no man receives His witness. [33]He that has received His witness has set his seal to *this*, that God is true. [34]For He whom God has sent speaks the words of God, for God gives not the Spirit by measure. [35]The Father loves the Son and has given all things into His hand. [36]He that believes on the Son has everlasting life. But he that refuses to obey the Son shall not see life, but the wrath of God remains upon him.

CHAPTER 4

[1]Then when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John [2](although indeed Jesus Himself was not baptizing, but His disciples), [3]He left Judea, and went away again into Galilee. [4]And it was necessary for Him to pass through Sā-mâr'-ī-ā. [5]He came, then, to a city of Sā-mâr'-ī-ā called Sȳ'-chär, near the parcel of ground which Jacob gave to his son Joseph. [6]And Jacob's well was there. Jesus therefore, being wearied from the journey, sat thus upon the well. *It* was about *the* sixth hour. [7]A woman came out of Samaria to draw water. Jesus said to her, Give Me a drink [8](for His disciples had gone away into the city that they might buy food). [9]The Sā-mâr'-ī-tān woman then said to Him, How is it that you, being a Jew, ask *a* drink of me, being a Sā-mâr'-ī-tān woman? For Jews have no dealing with Sā-mâr'-ī-tāns. [10]Jesus answered and said to her, If you had known the gift of God, and who it is that says to you, Give Me a drink, you would have asked Him and He would have given living water to you. [11]The woman says to Him, Sir, you have nothing to draw with, and the well is deep. Where then do you get the living water? [12]Are you greater than our father Jacob, who gave us the well, and himself drank of it, and his sons and his cattle? [13]Jesus answered and said to her, Everyone that drinks of this water will thirst again. [14]But whoever may drink of the water which I will give him shall never ever thirst—but the water which I will give to him shall become within him a well of water springing up into everlasting life. [15]The woman said

to Him, Sir, give me this water so that I may not thirst, nor come here to draw. [16]Jesus said to her, Go call your husband and come back here. [17]The woman answered and said, I have no husband. Jesus said to her, Well did you say, I have no husband. [18]For you have had five husbands, and he whom you have now is not your husband — you have truly spoken this.

[19]The woman said to Him, Sir, I perceive that you are a prophet. [20]Our fathers worshipped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship. [21]Jesus said to her, Woman, believe Me that *the* hour is coming when you shall worship the Father neither in this mountain nor in Jerusalem. [22]You worship what you do not know. We worship what we know — for salvation is of the Jews. [23]But *the* hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth — for the Father also seeks the ones who worship Him. [24]God *is* a spirit, and they that worship Him must worship in spirit and truth. [25]The woman said to Him, I know that Messiah is coming, who is called Christ. When He comes He will tell us all things. [26]Jesus said to her, I am *He* who speaks to you. [27]And upon this His disciples came and marveled that He talked with the woman. However, no one said, What do You want? Nor *did they say*, Why do You speak with her?

[28]The woman then left her waterpot and went away into the city and said to the men, [29]Come! see a man who told me all things I ever had done. Is this not the Christ? [30]Therefore they went forth out of the city and came to Him.

[31]But in the meantime, His disciples were asking Him, saying, Master, eat. [32]But He said to them, I have food to eat which you do not know. [33]Therefore the disciples said to one another, Did anyone bring Him *anything* to eat? [34]Jesus said to them, My food is to do the will of Him who sent Me and to finish His work. [35]Do not say that it is yet four months and the harvest comes. Behold, I say to you, Lift up your eyes and see the fields, for they are white unto harvest already. [36]And he that reaps receives a reward and gathers fruit unto everlasting life — so that both he who is sowing and he who is reaping may rejoice together. [37]For in this *matter* the saying is true, that there is one who sows, and another who reaps. [38]I sent you to reap that on which you have not labored: others have labored, and you have entered into their labor.

[39]And many of the Să-mâr'-ī-tănș out of that city believed on Him, because of the word of the woman saying, He told me all things I ever had done. [40]Then when the Să-mâr'-ī-tănș came to Him, they asked Him to stay with them. And He stayed there two days. [41]And many more believed because of His word [42]and said to the woman, We no longer

believe because of your saying, for we ourselves have heard, and we know that this is truly the Saviour of the world, the Christ.

43But after the two days, He departed from there and went away into Galilee. 44For Jesus Himself bore witness that a prophet has no honor in his own country. 45Then when He came into Galilee, the Găl-ĭ-lē'-ăns received Him (having seen all things which He did in Jerusalem during the feast, for they also went to the feast).

46Then Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman whose son was sick in Că-per'-nā-ŭm. 47Hearing that Jesus had come out of Judea into Galilee, he went to Him and begged Him that He would come down and heal his son—for he was about to die. 48Then Jesus said to him, Unless you see miracles and wonders, you will not believe. 49The nobleman said to Him, Sir, come down before my little child dies. 50Jesus said to him, Go! Your son lives! And the man believed the word which Jesus spoke to him and went away. 51But even as he was going down, his servants met him and reported, saying, Your child lives. 52He therefore asked of them the hour in which he got better. And they said to him, Yesterday *at the* seventh hour the fever left him. 53So the father knew that *it was* at that hour in which Jesus said to him, Your son lives. And he himself believed, and his whole house. 54This again *is* a second miracle that Jesus did, coming out of Judea into Galilee.

CHAPTER 5

1After these things there was a feast of the Jews, and Jesus went up to Jerusalem. 2Now there is a pool at the sheepgate in Jerusalem, which *is* called in Hebrew Bĕth-ĕs'-dă, having five porches. 3In these were lying a great multitude of those who were sick, blind, lame, withered, awaiting the moving of the water. 4For at a certain time an angel came down into the pool and stirred the water. Then the first one who entered after the stirring of the water became well, whatever disease held him. 5And a certain man was there, who had been sick thirty-eight years. 6Seeing him lying there, and knowing that he had already been there a long time, Jesus said to him, Do you want to become well? 7The ailing man answered Him, Sir, I have no man, that he may put me into the pool when the water has been stirred. But while I am coming, another goes down in front of me. 8Jesus said to him, Arise! Take up your bed and walk. 9And instantly the man was made well and took up his bed. And he was walking, and that day was a sabbath. 10Therefore the Jews said to him who had been healed, It is the Sabbath, it is not lawful for you to take up your bed. 11He answered them, The One who made me well said to me, Take up your bed and walk. 12Then they asked him, Who is the man who said to you, Take up your bed and walk? 13But he

who had been healed did not know who He was. For Jesus had moved away, since a crowd was in that place.

[14]Afterward Jesus found him in the Temple and said to him, Behold! you have become well. Sin no more so that a worse thing does not happen to you. [15]The man went away and told the Jews that it was Jesus who made him well. [16]And because of this the Jews persecuted Jesus and wanted to kill Him, because He had done these things on the Sabbath. [17]But Jesus answered them, My Father works until now, and I work. [18]Therefore, because of this, the Jews wanted *even* more to kill Him—because He not only broke the Sabbath, but also called God His own Father, making Himself equal with God. [19]Then Jesus answered and said to them, Indeed, truly I say to you, The son is not able to do anything of Himself, except what He may see the Father doing—for whatever He does, the Son does these things also in the same way. [20]For the Father loves the Son and shows all things to Him which He Himself does. And He will show Him greater works than these in order that you may marvel. [21]For even as the Father raises up the dead and gives life, so also the Son gives life *to* whomever He will. [22]For the Father judges no one, but has given all judgment to the Son, [23]so that all may honor the Son even as they honor the Father. He that honors not the Son does not honor the Father who sent Him. [24]Indeed, truly I say to you, He that hears My word and believes on Him who sent Me has everlasting life and does not come into judgment—but has passed out of death into life.

[25]Indeed, truly I say to you that the hour is coming and now is, when the dead shall hear the voice of the Son of God, and those that hear shall live. [26]For even as the Father has life in Himself, so also He gave to the Son to have life in Himself. [27]And He gave to Him also authority to execute judgment, because He is *the* Son of man. [28]Do not marvel at this, for the hour is coming in which all those in the graves shall hear His voice [29]and shall come forth—those who practiced good to *the* resurrection of life—and those who practiced evil to the resurrection of judgment. [30]I am not able to do anything of Myself; even as I hear, I judge—and My judgment is right because I do not seek My own will, but the will of the Father, who sent Me. [31]If I bear witness about Myself, My witness is not true. [32]There is another who bears witness about Me, and I know that the witness which He witnesses about Me is true. [33]You have sent to John, and he has witnessed to the truth. [34]But I do not receive witness from man, but these things I say that you may be saved. [35]He was a burning and shining lamp, and you were willing to rejoice for an hour in his light. [36]But I have a witness greater than John's. For the works which the Father gave Me, that I should finish them, the works themselves which I do witness about Me—that the Father has sent Me. [37]And the Father who sent Me has Him-

self witnessed about Me. Neither have you heard His voice at any time, nor have you seen His shape. [38]And you do not have His word living within you, for you do not believe Him whom He sent.

[39]You search the Scriptures, for you think in them you have everlasting life. And those *Scriptures* are they which are witnessing about Me—[40]and you are not willing to come unto Me so that you may have life. [41]I do not receive glory from men—[42]but I have known you, that you do not have the love of God in yourselves. [43]I have come in the name of My Father, and you do not receive Me. If another should come in his own name, you will receive him. [44]How can you believe, who receive glory from one another, and the glory which *is* from the only God you do not desire? [45]Do not think that I will accuse you to the Father. There is *one* who accuses you, Moses, in whom you have hoped. [46]For if you believed Moses, you would have believed Me—for he wrote of Me. [47]But if you do not believe his writings, how shall you believe My words?

CHAPTER 6

[1]After these things Jesus went away over the Sea of Galilee, the Tĭbĕr'-i-ăn *Sea*, [2]and a great multitude followed Him—because they saw His miracles which He worked upon those who were sick. [3]And Jesus went up into the mountain and sat there with His disciples. [4]And the feast of the Jews, the Passover, was near. [5]Then lifting *His* eyes and seeing that a great crowd was coming to Him, Jesus said to Philip, Where shall we buy loaves that these may eat? [6]But He said this to test him, for He knew what He was about to do. [7]Philip answered Him, Two hundred pennies worth of loaves are not enough for them, so that each of them may have a little. [8]One of His disciples, Simon Peter's brother Andrew, said to Him, [9]Here is a little boy who has five barley loaves and two small fishes—but what are these for so many? [10]And Jesus said, Make the men recline. Now there was much grass in the place. So the men did recline, about five thousand *in* number. [11]And Jesus took the loaves, and giving thanks, He passed *them* out to the disciples, and the disciples to those who were reclining. [12]And in the same way *He gave them* as many of the small fishes as they wanted. And when they were full, He said to His disciples, Gather up the broken pieces which are left, so that nothing may be lost. [13]Then they gathered up and filled twelve hand-baskets with broken pieces from the five barley loaves which were left over to those who had eaten. [14]Then seeing the miracle which Jesus had done, the men said, This is truly the prophet who is coming into the world. [15]Then knowing that they were about to come and take hold of Him (so that they may make Him king), Jesus drew back again into the mountain alone.

16And when evening came, His disciples went down to the sea. 17And entering into the ship, they were going over the sea to Că-per'-nā-ŭm. And it had already become dark, and Jesus had not come to them. 18And the sea was aroused by a strong wind blowing. 19After they had pressed forward, then, about three or four miles, they saw Jesus walking on the sea. And He was coming near the ship. And they were afraid. 20But He said to them, I am *He!* Do not be afraid. 21They were willing, then, to receive Him into the ship. And instantly the ship was at the land where they were going.

22On the following day the people that stood on the other side of the sea saw that there was no other small ship there, except one—that one into which His disciples had entered. And *they saw* that Jesus did not go with His disciples into the small ship, but that His disciples went away alone. 23(But other little ships came from Tī-bēr'-ī-ās near the place where they ate the bread, after the Lord had given thanks.) 24Therefore when the people saw that neither Jesus nor His disciples were there, they also themselves entered into the ships, and they came to Că-per'-nā-ŭm looking for Jesus. 25And when they found Him on the other side of the sea, they said to Him, Rabbi! When did you come here? 26Jesus answered them and said, Indeed, truly I say to you, You do not seek me because you saw miracles, but because you ate of the loaves and were satisfied. 27Do not labor *for* the food which vanishes away—but *labor for* the food which lasts unto everlasting life, which the Son of man will give to you. For *it is* Him *that* the Father sealed, *even* God. 28Then they said to Him, What shall we do that we may work the works of God? 29Jesus answered and said to them, This is the work of God, that you should believe on Him whom He has sent. 30They said therefore to Him, What miracle then will you do, so that we may see and believe you? What do you work? 31Our fathers ate the manna in the wilderness, as it is written, "He gave them bread out of Heaven to eat" (See PSALM 78:24). 32Then Jesus said to them, Verily, verily, I say unto you, Moses has not given you the bread out of Heaven, but My Father gives you the true bread out of Heaven. 33For the bread of God is He who comes down out of Heaven and gives life to the world.

34Then they said to Him, Lord, always give to us this bread. 35But Jesus said to them, I am the Bread of life—he that comes to Me shall never ever hunger, and he that believes on Me shall never thirst at any time. 36But I said to you that you also have seen Me and still do not believe. 37All that the Father gives Me shall come to Me, and him that comes to Me I will in no way ever cast out. 38For I have come down out of Heaven, not to do My own will, but the will of Him who sent Me. 39And this is the will of the Father who sent Me, that *of* all that He has given Me, I should not lose *any* of it, but should raise it up in the last day. 40And this is the will of Him who sent Me, that everyone who sees

the Son and believes on Him should have everlasting life—and I will raise him up at the last day. [41]The Jews then were complaining about Him, because He said, I am the bread which came down out of Heaven. [42]And they were saying, Is this not Jesus the son of Joseph, whose father and mother we know? Then how does he now say, I have come down out of Heaven? [43]Jesus therefore answered and said to them, Do not murmur with one another. [44]No one can come to Me unless the Father who sent Me draw him, and I will raise him up at the last day. [45]It is written in the prophets, "And they shall all be taught of God" (See ISAIAH 54:13). Therefore everyone that has heard and has learned from the Father comes to Me—[46]not that any man has seen the Father. Only He who is from God, He has seen the Father. [47]Indeed, truly I say to you, He who believes on Me has everlasting life. [48]I am the Bread of life. [49]Your fathers ate the manna in the desert and died. [50]This is the Bread which comes down out of Heaven, so that anyone may eat of it and not die. [51]I am the Living Bread which came down out of Heaven. If anyone eats of this Bread, he shall live forever. And the bread which I will give for the life of the world is My flesh.

[52]Therefore the Jews were contending with one another, saying, How is he able to give his flesh to eat? [53]Then Jesus said to them, Indeed, truly I say to you, Unless you have eaten the flesh of the Son of man, and have drunk His blood, you have no life in yourselves. [54]He that eats My flesh and drinks My blood has everlasting life—and I will raise him up in the last day. [55]For My flesh truly is food, and My blood truly is drink. [56]He that eats My flesh and drinks My blood is living in Me, and I in him. [57]As the living Father sent Me, and I live by means of the Father—so he that eats Me, he also shall live because of Me. [58]This is the bread which came down out of Heaven—not as your fathers ate the manna and died—he who feeds upon this bread shall live forever. [59]He said these things in *the* synagogue, teaching in Cā-per'-nā-ŭm.

[60]Therefore many of His disciples, hearing *this*, said, This word is hard, who is able to hear it? [61]But knowing in Himself that His disciples murmured about this, Jesus said to them, Does this offend you? [62]What then if you should see the Son of man going up where He was before? [63]It is the Spirit who gives life, the flesh does not profit anything. The words which I speak to you are spirit and are life—but there are some of you who do not believe. [64]For Jesus had known from the beginning who they were who do not believe, and the one who was to betray Him. [65]And He said, Because of this I said to you that no one can come unto Me unless it shall have been given to him from My Father.

[66]From that *time* many of His disciples went back and did not walk any more with Him. [67]Then Jesus said to the twelve, Are you also want-

ing to go away? [68]Then Simon Peter answered Him, Lord, to whom shall we go? You have the words of everlasting life. [69]And we have believed and have known that You are the Christ, the Son of the living God. [70]Jesus answered them, Did I not choose you *as* the twelve, and one of you is a devil? [71]But He spoke of Judas Is-cär'-ī-ōt, Simon's *son*, for he was about to betray Him, being one of the twelve.

CHAPTER 7

[1]And after these things Jesus was walking in Galilee, for He did not wish to walk in Judea because the Jews were trying to kill Him. [2]Now the Jewish Feast of the Tabernacles was near. [3]Therefore His brothers said to Him, Move away from here and go into Judea so that your disciples may also see your works which you do. [4]For no one does anything in secret, and he himself seeks to be *known* in public. If you do these things, show yourself to the world. [5]For neither did His brothers believe in Him. [6]Then Jesus said to them, My time has not yet come, but your time is always ready. [7]The world cannot hate you, but it hates Me because I witness concerning it—that the works of it are evil. [8]You go up to this feast. I am not yet going up to this feast, for My time has not yet been fulfilled. [9]And saying these things to them, He stayed in Galilee. [10]But when His brothers went up, then He also went up to the feast —not openly, but as in secret. [11]The Jews therefore were looking for Him at the feast, and said, Where is he? [12]And there was much talking about Him among the people. Some said, He is good. But others said, No, but he leads the people astray. [13]However, no one spoke about Him publicly, because of the fear of the Jews.

[14]But now *in* the middle of the feast, Jesus went up into the Temple and was teaching. [15]And the Jews were wondering, saying, How does this one know letters, having never learned? [16]Jesus answered them and said, My teaching is not Mine, but His who sent Me. [17]If anyone wants to practice His will, he shall know of the teaching, whether it is from God, or *if* I speak from Myself. [18]He who speaks from himself seeks his own glory. But He who is seeking the glory of Him who sent Him, He is true, and no unrighteousness is in Him. [19]Has not Moses given you the Law? And not one of you practices the Law! Why do you want to kill Me? [20]The people answered and said, You have a demon! Who wants to kill you? [21]Jesus answered and said to them, I did one work, and all of you wonder. [22]For this cause Moses has given you circumcision, (not that it is of Moses, but of the fathers,) and you circumcise a man on the Sabbath. [23]If a man receives circumcision on *the* Sabbath in order that the Law of Moses may not be broken, are you angry with Me because I made a man perfectly whole upon the Sabbath? [24]Do not judge according to sight, but judge righteous judgment. [25]Then some of the ones from Jerusalem said, Is this not he whom they are seeking to kill? [26]And behold, He speaks out publicly, and they say

nothing to him. Have the rulers recognized indeed that this is truly the Christ? [27]But we know where this one is from. But the Christ, whenever He comes, no one knows where He is from. [28]Then Jesus cried in the Temple, teaching and saying, You both know Me, and you know where I am from. And, I have not come from Myself, but He who sent Me is true, whom you do not know. [29]But I know Him, because I am from Him, and He sent Me. [30]They were wishing then to lay hold on Him, but no one laid a hand on Him because His hour had not yet come. [31]And many out of the multitude believed on Him, and said, The Christ, when He comes, will He do more miracles than these which this One did?

[32]The Pharisees heard the people murmuring these things about Him, and the Pharisees and the chief priests sent officers that they might take Him. [33]Jesus therefore said to them, Yet a little while I am with you, and I go to Him who sent Me. [34]You will look for Me and shall not find Me. And, Where I am you are not able to come. [35]Therefore the Jews said among themselves, Where is he about to go that we shall not find him? Is he about to go to the Dispersion among the Greeks, and to teach the Greeks? [36]What is this word which he said, You will look for Me and shall not find Me. And, Where I am you are not able to come?

[37]And in the last day, the great *day* of the feast, Jesus stood and cried, saying, If anyone thirst, let him come unto Me and drink. [38]He that believes on Me, as the Scripture said, "Out of his belly shall flow rivers of living water" (See ISAIAH 12:3; 58:11). [39]But He said this concerning the Spirit which those believing on Him were about to receive (for *the* Holy Spirit was not yet *given* because Jesus was not yet glorified). [40]Many out of the multitude, then, hearing the word, said, This truly is the Prophet. [41]Others said, This is the Christ. And others said, Does the Christ then come out of Galilee? [42]Did not the Scriptures say that the Christ comes out of the seed of David, and from Bethlehem, the village where David was? [43]Therefore a division arose among the people because of Him. [44]And some of them wanted to lay hold on Him, but no one laid hands on Him. [45]Then the officers came to the chief priests and Pharisees. And they said to them, Why did you not bring Him? [46]The officers answered, Never did *any* man speak like this man *speaks*. [47]Then the Pharisees answered them, Have you also been led astray? [48]Has any one of the rulers believed on him? or of the Pharisees? [49]But this crowd, which does not know the Law, are accursed. [50]Nĭc-ō-dē'-mŭs said to them (he who came by night to Him), being one of themselves, [51]Does our Law judge a man, unless it has first heard from him and knows what he does? [52]They answered and said to him, Are you also of Galilee? Search and see that no prophet has arisen out of Galilee.

[53]And each one went on to his house.

CHAPTER 8

[1]But Jesus went on to the Mount of Olives. [2]And at dawn He came again into the Temple, and all the people came to Him. And sitting down, He taught them. [3]And the scribes and the Pharisees brought to Him a woman taken in adultery. And setting her in *the* middle, [4]they said to Him, Master, this woman was taken in the very act, committing adultery. [5]Now in the Law, Moses commanded us that such ones were to be stoned. What then do you say? [6]But they said this tempting Him so that they might have *reason* to accuse Him. But stooping down, Jesus wrote with *His* finger on the ground. [7]And as they continued asking Him, lifting Himself up He said to them, He among you who is without sin, let him first throw a stone at her. [8]And stooping down again, He wrote on the ground. [9]And hearing *this*, and being convicted by conscience, they went out one by one, beginning from the elders, unto the last one. And Jesus was left alone, and the woman standing in the middle. [10]And lifting Himself up and seeing no one but the woman, Jesus said to her, Woman, where are those *men*, your accusers? Did no one give judgment against you? [11]And she said, No one, Sir. And Jesus said to her, Neither do I judge you, Go, and sin no more.

[12]Then again Jesus spoke to them, saying, I am the Light of the world—he who follows Me shall in no way walk in the darkness, but shall have the light of life. [13]Therefore the Pharisees said to Him, You witness about yourself. Your witness is not true. [14]Jesus answered and said to them, Even if I witness about Myself, My witness is true, because I know where I came from and where I go. But you do not know where I come from and where I go. [15]You judge according to the flesh. I judge no one. [16]And even if I judge, My judgment is true, because I am not alone, but I and the Father who sent Me. [17]And also it has been written in your Law that the witness of two men is true. [18]I am *one* who witnesses about Myself, and the Father who sent Me witnesses about Me. [19]They then said to Him, Where is your Father? Jesus answered, You do not know Me nor My Father. If you had known Me, you would have known My Father also. [20]Jesus spoke these words in the treasury, teaching in the Temple—and no one laid hold of Him, for His hour had not yet come.

[21]Then Jesus said to them again, I go away, and you will look for Me, and you will die in your sin—*for* where I go you are not able to come. [22]Then the Jews said, Will he kill himself? because He said, Where I go you are not able to come. [23]And He said to them, You are from beneath. I am from above. You are of this world. I am not of this world. [24]Therefore I said to you that you shall die in your sins—for if you do not believe that I am *He*, you will die in your sins. [25]Therefore they said to Him, Who are you? And Jesus said to them, Even the same

which I also say to you. [26]I have many things to say and to judge concerning you; but He who sent Me is true, and those things I heard from Him, these I say to the world. [27]They did not know that He spoke to them of the Father. [28]Then Jesus said to them, When you shall have lifted up the Son of man, then you shall know that I am *He*. And I do nothing of Myself, but I speak these things, just as the Father taught Me. [29]And He who sent Me is with Me. The Father did not leave Me alone, because I always do the things that are pleasing to Him. [30]As He spoke these things, many believed on Him.

[31]Therefore Jesus said to the Jews who had believed on Him, If you continue in My word you are truly My disciples. [32]And you shall know the truth, and the truth shall set you free. [33]They answered Him, We are Abraham's seed, and we have never been under bondage to anyone. How can you say, You shall become free? [34]Jesus answered them, Indeed, truly I say to you that everyone that practices sin is the slave of sin. [35]Now the slave does not stay in the house forever, *but* the Son continues for ever. [36]If therefore the Son shall set you free, you shall be free indeed. [37]I know that you are Abraham's seed—but you want to kill Me because My word has no place to enter into you. [38]I speak what I have seen with My Father, and you therefore do always what you have seen with your father.

[39]They answered and said to Him, Our father is Abraham. Jesus says to them, If you were children of Abraham, you would always do the works of Abraham. [40]But now you want to kill Me—a man who has spoken the truth to you, which I heard from God—Abraham did not do this. [41]You are always doing the works of your father. They said to Him then, We are not born of fôr-nī-cā'-tion. We have one father—God. [42]Then Jesus said to them, If God were your Father, you would love Me, for I came forth and am come from God. For neither of Myself have I come, but He sent Me. [43]Why do you not understand My words? Because you are not able to hear My word. [44]You are of the devil *your* father, and the lusts of your father you choose to do. He was a murderer from *the* beginning, and has not stood in the truth because there is no truth in him. When he speaks a lie, he speaks of his own—for he is a liar and the father of it. [45]And because I speak the truth, you do not believe Me. [46]Who of you convicts Me of sin? But if I speak truth, why do you not believe Me? [47]He who is of God hears the words of God. Therefore you do not hear them because you are not of God.

[48]Then the Jews answered and said to Him, Do we not say rightly that you are a Să-mâr'-ī-tăn, and *that you* have a demon? [49]Jesus answered, I do not have a demon! But I honor My Father, and you dishonor Me. [50]But I do not seek My own glory—there is *One* who seeks and judges. [51]Indeed, truly I say to you, If anyone keeps My word he shall never

ever see death. 52Then the Jews said to Him, Now we know that you have a demon. Abraham and the prophets died, and *yet* you say, If anyone keep my word, he shall in no way taste of death forever. 53Are you greater than our father Abraham, who died? And the prophets died *also*. Whom do you make yourself? 54Jesus answered, If I glorify Myself, My glory is nothing. It is My Father who glorifies Me, *of* whom you say that He is your God. 55And you have not known Him, but I know Him. And if I say I do not know Him, I shall be like you, a liar. But I know Him, and I keep His word. 56Your father Abraham greatly rejoiced in that he should see My day, and He saw and was glad. 57Then the Jews said unto Him, You are not yet fifty years old, and have you seen Abraham? 58Jesus said to them, Indeed, truly, I say to you, Before Abraham began to be, I am! 59They then took up stones that they might throw at Him, but Jesus hid Himself. And He went forth out of the Temple, going through the middle of them, and passed on by.

CHAPTER 9

1And passing on He saw a man blind from birth. 2And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he should be born blind? 3Jesus answered, Neither this one sinned, nor his parents, but that the works of God should be shown in him. 4It is necessary for Me to work the works of Him who sent Me while it is day. Night is coming, when no one is able to work. 5As long as I am in the world, I am the Light of the world. 6Saying these things, He spat upon *the* ground and made clay of the spittle, and He spread the clay upon the eyes of the blind one. 7And He said to him, Go! Wash in the pool of Si-lo'-am (which translated means Sent). He therefore went away and washed, and he came away seeing. 8Then the neighbors and those who saw him before, that he was blind, said, Is this not he who was sitting and begging? 9Some said, It is he: But others *said*, He is like him. He said, I am *he*. 10Then they said to him, How were your eyes opened? 11He answered and said, A man called Jesus made clay and spread it upon my eyes and said to me, Go to the pool of Si-lō'am and wash. And after I had gone and washed, I received sight. 12Then they said to him, Where is he? He said, I do not know.

13So they brought him who once *was* blind to the Pharisees. 14Now it was the Sabbath when Jesus made the clay and opened his eyes. 15Again, therefore, the Pharisees also asked him how he received sight. And he said to them, He put clay upon my eyes, and I washed, and I see. 16Therefore some of the Pharisees said, This man is not of God because he does not keep the Sabbath. Others said, How can a man *who is* a sinner do such miracles? And there was a division among them. 17They said to the blind one again, What do you say about him, for he opened your eyes? And he said, He is a prophet. 18The Jews, therefore, did not believe con-

cerning him, that he was blind and received sight, until they called the parents of him who had received sight. [19]And they asked them, saying, Is this your son, who you say was born blind? How then does he see? [20]His parents answered and said, We know that this is our son and that he was born blind. [21]But we do not know how he now sees, nor do we know who opened his eyes. Ask him. He is of age. He will tell about himself. [22]His parents said these things because they feared the Jews. For the Jews had already agreed together that if anyone should confess Him *to be the* Christ, he should be put out of the synagogue. [23]Because of this his parents said, Ask him, he is of age.

[24]Then a second time they called the man who was blind and said to him, Give glory to God; we know that this man is a sinner. [25]Then he answered and said, I do not know if he is a sinner. One thing I do know, that *I* was blind *but* now I see. [26]*And* they said to him again, What did he do to you? How did he open your eyes? [27]He answered them, I told you already, and you did not hear. Why do you want to hear again? Do you also want to become his disciples? [28]And they railed at him, and said, You are his disciple, but we are disciples of Moses. [29]We know that God has spoken to Moses, but we do not know where this *man* is from. [30]The man answered and said to them, Why, this is a wonderful thing indeed, that you do not know where he is from, and he opened my eyes. [31]But we know that God does not hear sinners, and if anyone is a worshipper of God, and does His will, He hears him. [32]Since the world began it was never heard that anyone opened the eyes of one who has been born blind. [33]If this man were not from God, he could do nothing. [34]They answered and said to him, You were born entirely in sins, and do you teach us? And they threw him out.

[35]Jesus heard that they threw him out, and finding him said to him, Do you believe on the Son of God? [36]He answered and said, Who is He, Lord, that I may believe on Him? [37]And Jesus said to him, You have both seen Him, and He who speaks with you is He. [38]And he said, I believe, Lord! And he worshiped Him. [39]And Jesus said, I came into this world for judgment, that they that see not might see, and they that see might become blind. [40]And those of the Pharisees who were with Him heard these things, and they said to Him, Are we blind too? [41]Jesus said to them, If you were blind, you would have no sin. But now you say, We see! Therefore your sin remains.

CHAPTER 10

[1]Indeed, I say to you, He that does not enter in by the door of the sheepfold, but climbs up some other place, the same is a thief and a robber. [2]But he that enters in by the door is the shepherd of the sheep. [3]The gatekeeper opens to him, and the sheep hear his voice, and he calls

his own sheep by name and leads them out. 4And when he puts forth his own sheep, he goes in front of them. And the sheep follow him because they know his voice. 5But they will not follow a stranger, but will flee from him because they do not know the voice of strangers. 6Jesus spoke this parable to them, but they did not understand what it was which He spoke to them.

7Therefore Jesus said to them, Indeed, truly I say to you, I am the door of the sheep. 8All those who came before Me are thieves and robbers, but the sheep did not hear them. 9I am the door. If anyone enter in through Me, he shall be saved and shall go in and shall go out and shall find pasture. 10The thief does not come except that he may steal and kill and destroy. I have come that they might have life, and might have *it* abundantly. 11I am the Good Shepherd! The Good Shepherd lays down His life for the sheep. 12But the hired servant, and he who is not the shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and runs away. And the wolf catches them and scatters the sheep. 13Now the hired servant runs away because he is a hired servant, and does not care about the sheep. 14I am the Good Shepherd, and I know those that *are* Mine. And *I* am known of those who *are* Mine. 15Even as the Father knows Me, I also know the Father, and I lay down My life for the sheep. 16And I have other sheep which are not of this fold. It is needful that I bring these also, and they shall hear My voice, and there shall be one flock, one Shepherd. 17Because of this the Father loves Me, because I lay down My life, in order that I may take it again. 18No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from My Father. 19Then again there was a division among the Jews, because of these words. 20And many of them said, He has a demon and is mad, why do you listen to him? 21Others said, These are not *the* words of one who is demon-possessed. Is a demon able to open the eyes of *the* blind?

22Now the Feast of Dĕd-ī-cā'-tion took place at Jerusalem, and it was winter. 23And Jesus was walking in the Temple, in the porch of Solomon. 24Then the Jews came round about Him and said to Him, How long do you hold our soul in suspense? If you are the Christ, tell us plainly. 25Jesus answered them, I told you, and you do not believe. The works which I do in the name of My Father, these witness about Me, 26but you do not believe because you are not of My sheep. As I told you, 27My sheep hear My voice, and I know them, and they follow Me, 28and I give unto them eternal life. And they shall never perish, neither shall anyone pluck them out of My hand. 29My Father who has given *them* to Me is greater than all, and no one is able to pluck *them* out of My Father's hand. 30I and the Father are one!

31Then again the Jews took up stones that they might stone Him.
32Jesus answered them, I showed you many good works from My Father
—for which of these are you stoning Me? 33The Jews answered Him, saying, We do not stone you for a good work, but for blasphemy, and because you, being a man, make yourself God. 34Jesus answered them, Is it not written in your law, "I said, you are gods"? (See PSALM 82:6) 35If He called them gods unto whom the word of God came—and the Scripture cannot be broken—36do you say of Him whom the Father sanctified and sent into the world, You blaspheme! because I said, I am the Son of God? 37If I do not do the works of My Father, do not believe Me. 38But if I do, even if you do not believe Me, believe the works so that you may know and believe that the Father *is* in Me, and I in Him. 39 Therefore they tried again to lay hold on Him, but He went forth out of their hand. 40And He went away again beyond the Jordan into the place where John was at first baptizing—and He stayed there.

41And many came to Him, and said, John indeed did no miracle, but all things whatever John said about this One were true. 42And many believed on Him there.

CHAPTER 11

1Now there was a certain one sick, Lāz'-ă-rūs of Bĕth'-ă-ny, of the town of Mary and her sister Martha. 2And it was Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lāz'-ă-rūs was sick. 3Therefore the sisters sent to Him, saying, Lord, lo, the one that You love is sick. 4And Jesus listened, *then* said, This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified by it. 5Now Jesus loved Martha and her sister and Lāz'-ă-rūs. 6When, therefore, He heard that he was sick, then indeed he stayed there where He was two days. 7Then after this He said to the disciples, Let us go into Judea again. 8The disciples said to Him, Master, the Jews were just now trying to stone You and do You now go there again? 9Jesus answered, Are there not twelve hours in the day? If anyone walks in the daytime he does not stumble, because he sees the light of this world. 10But if anyone walks in the nighttime, he stumbles because the light is not in him. 11He said these things, and after this He says to them, Our friend Lāz'-ă-rūs has fallen asleep, but I go that I may awake him. 12Therefore His disciples said, Lord, if he has fallen asleep, he will get well. 13But Jesus had spoken of his death, and they thought that He had spoken of the rest of sleep. 14Then, therefore, Jesus said to them plainly, Lazarus died. 15And I rejoice for your sakes that I was not there, in order that you may believe. But let us go to him. 16Then Thomas, the one called Did'-ў-mūs, said to his fellow-disciples, Let us go too so that we may die with him.

17So when Jesus came, He found him. He had already been four days
in the tomb. 18Now Beth -a-ny was near to Jerusalem, about two miles
off, 19and many of the Jews had come to those around Martha and Mary,
so that they might comfort them concerning their brother. 20Then when
she heard that Jesus was coming, Martha met Him. But Mary was still
sitting in the house. 21Then Martha said to Jesus, Lord, if You had been
here my brother would not have died. 22But I know even now that
whatever You ask of God, God will give it to You. 23Jesus said to her,
Your brother will rise again. 24Martha said to Him, I know that he
will rise again in the resurrection in the last day. 25Jesus said to her, I am
the Resurrection and the Life. He that believes on Me, though he die, he
shall live. 26And everyone who lives and believes on Me shall never die.
Do you believe this? 27She says to Him, Yes, Lord. I have believed that
You are the Christ, the Son of God, who is coming into the world. 28And say-
ing these things she went away. And she called her sister Mary secretly,
saying, The Master has come and calls you. 29When she heard, she rose
up quickly and came to Him. 30Now Jesus had not yet come into the
town, but was in that place where Martha met Him.

31Then the Jews who were with her in the house, who were there to
comfort her, saw that Mary was quickly rising up to go out. *And* they
followed her, saying, She is going to the tomb that she may weep there.
32Then when she came and saw where Jesus was, Mary fell down at
His feet and said to Him, If You had been here, my brother would not
have died. 33Then when Jesus saw her weeping, and the Jews who
came with her weeping, He groaned in spirit and troubled Himself,
34and said, Where have you laid him? They said to Him, Lord, come
and see. 35Jesus wept. 36Therefore the Jews said, Behold! How He
loved him! 37But some of them said, Was not this One who opened the
eyes of the blind able also to cause that this one should not have died?

38Then again groaning within Himself, Jesus came to the tomb. Now
it was a cave, and a stone was lying upon it. 39Jesus says, Take away the
stone. Martha, the sister of him who had died, said to Him, Lord, by this
time he stinks, for it is four days. 40Jesus said to her, Did I not say to you
that if you would believe you shall see the glory of God? 41Then they
took away the stone where the dead was laid. And Jesus lifted *His* eyes
upwards and said, Father, I thank You that You have heard Me, 42and
I know that You always hear Me. But I said it on account of the people
who are standing around, in order that they might believe that You
have sent Me. 43And saying these things, He cried out with a loud
voice, Lazarus, come forth! 44And he who had been dead came forth,
bound hand and foot with grave clothes. And his face was tied up with
a handkerchief. Jesus said to them, Untie him and let him go.

45Therefore many of the Jews who came to Mary and saw what Jesus
did believed on Him. 46But some of them went to the Pharisees and told

them what Jesus did. 47Then the chief priests and the Pharisees gathered a council, and said, What can we do? for this man does many miracles. 48If we let him alone this way, all will believe on him, and the Romans will come and will take away from us both *our* place and nation. 49But a certain one of them, Caĭ'-ā-phās, being high priest of that year, said to them, You do not know anything, 50nor consider that it is good for us that one man should die for the people, and not that the whole nation should be lost. 51And he did not say this of himself, but being high priest of that year *he* prophesied that Jesus was about to die for the nation — 52and not for the nation only, but that also He might gather together into one the children of God, who have been scattered abroad. 53Then from that day forth they put their heads together that they might put Him to death. 54Therefore Jesus no longer walked openly among the Jews, but went away from there into the country near the wilderness, to a city called Ē'-phrā-ĭm. And He stayed there with His disciples.

55Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover, so that they might purify themselves. 56Then they were looking for Jesus, and were saying among one another as they stood in the Temple, What do you think? Will He not come to the Feast? 57Now both the chief priests and the Pharisees had given a command, that if anyone should come to know where He was, he should show *it*, so that they might take Him.

CHAPTER 12

1Then six days before the Passover, Jesus came to Bĕth'-ā-ny, where Lazarus was (*the one* who had died, whom He raised from among *the* dead). 2Therefore, they made Him a supper there, and Martha served. And Lazarus was one of those reclining with Him. 3Mary, then, taking a pound of ointment of pure spikenard, of great price, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the odor of the ointment. 4Then said one of His disciples (Judas Is-cär'-ĭ-ōt, Simon's *son*, who was about to betray Him,) 5 Why was this ointment not sold for three hundred pieces of silver and given to the poor? 6Now he said this, not because he cared for *the* poor, but because he was a thief and had the bag, and he carried away whatever was put in *it*. 7Then Jesus said, Let her alone! She has kept it for the day of My burial. 8For you always have the poor with you, but you do not always have Me.

9Then a great crowd of the Jews learned that He was there. And they came, not because of Jesus only, but that they might also see Lazarus, whom He raised from among *the* dead. 10But the chief priests planned together so that they might put Lazarus to death too, 11because many of the Jews were leaving and were believing on Jesus because of him.

12On the next day a great multitude that had come to the feast, hearing that Jesus was coming into Jerusalem, 13took branches of palm trees and went out to meet Him. And *they* were crying, Hosanna! "Blessed *is* He who comes in *the* name of *the* Lord, the King of Israel" (See PSALM 118:26). 14And finding a young ass, Jesus sat upon it—as it is written, 15"Fear not, daughter of Zion: Behold! Your king comes sitting upon the colt of an ass" (See ZECHARIAH 9:9). 16Now His disciples did not understand these things at the first, but when Jesus was glorified, then they remembered that these things were written of Him, and that they did these things to Him. 17Then the people (who were with Him when He called Lazarus out of the tomb and raised him from among *the* dead) were testifying. 18Also *it was* because they had heard that He had done this miracle that the people met Him. 19The Pharisees, therefore, said among themselves, Do you see that you gain nothing? Behold, the world has gone after Him!

20And there were certain Greeks among those who came up in order that they might worship in the feast. 21Then these came to Philip, who was from Bĕth-sā'-ī-dā of Galilee. And they asked him, saying, Sir, we want to see Jesus. 22Philip came and told Andrew. And again, Andrew and Philip told Jesus. 23But Jesus answered them, saying, The hour has come that the Son of man should be glorified. 24Indeed, truly I say to you, Unless the grain of wheat falling into the ground should die, it stays *there* alone. But if it should die, it brings forth much fruit. 25He that loves his life shall lose it. And he that hates his life in this world shall keep it unto life everlasting. 26If any one serves Me, let him follow Me. And where I am, there also shall My servant be. And if any one serves Me, the Father will honor him.

27Now My soul has been troubled, and what shall I say? Father, save Me from this hour. But because of this I came to this hour—28Father, glorify Thy name. Then a voice came out of Heaven, I both have glorified it and will glorify *it* again. 29Therefore the people that were standing *there*, and heard, said, It has thundered. Others said, An angel has spoken to Him. 30Jesus answered and said, This voice has not come because of Me, but because of you. 31Now there is a judging of this world! Now the prince of this world shall be thrown out! 32And if I shall be lifted up from the earth, I will draw all unto Myself. 33But He said this showing by what kind of death He was about to die. 34The people answered Him, We heard out of the Law that the Christ lives for ever. And how do you say that the son of man must be lifted up? Who is this son of man? 35Then Jesus said to them, Yet a little while the Light is with you. Walk while you have the Light, so that darkness may not overtake you. And he who walks in the darkness does not know where he goes. 36While you have the Light, believe in the Light, so that you may become sons of

light. Jesus spoke these things and went away, being hidden from them.

37Yet *even though* He had done so many miracles before them, they did not believe on Him—38in order that the word of I-sā'-ī-āh the prophet might be fulfilled, which he said, "Lord, who believed our report? and the arm of *the* Lord—to whom was it revealed?" (See ISAIAH 53:1). 39Because of this, therefore, they could not believe. Again, *they believed not* because Isaiah said, 40"He has blinded their eyes and has hardened their heart so that they should not see with their eyes and understand with their heart, and be converted, and I should heal them" (See ISAIAH 6:9). 41Isaiah said these things when he saw His glory and spoke about Him. 42Nevertheless, even from among the rulers, many did believe on Him. But because of the Pharisees they did not confess, so that they might not be put out of the synagogue— 43for they loved the glory of men more than the glory of God. 44And Jesus cried, and said, He that believes on Me believes not on Me but on Him who sent Me. 45And he who beholds Me beholds Him who sent Me. 46I have come *as* a Light into the world, so that everyone who believes on Me may not remain in the darkness. 47And if anyone hears My words, and does not believe, I do not judge him—because I did not come that I might judge the world, but that I might save the world. 48He that rejects Me, and does not receive My words, has one that judges him: the word which I spoke, that shall judge him in the last day. 49Because I did not speak from Myself, but the Father who sent Me, He Himself gave me commandment what I should say, and what I should speak— 50and I know that His commandment is life everlasting. Therefore what I speak, I speak just as the Father has said to me.

CHAPTER 13

1Now before the feast of the Passover, Jesus knew that His hour had come when He would depart out of this world to go to the Father. Having loved His own which were in the world, He loved them to *the very* end. 2And as the supper was taking place, the devil had already put it into the heart of Judas Iscariot, Simon's *son*, that he should betray Him. 3And Jesus knew that the Father had given all things into His hands, and that He came out from God, and that He was going to God. 4*So* He arose from the supper and laid aside His robes. And He took a towel and tied it around Himself. 5Then He poured water into the washbowl and began to wash the feet of the disciples and to wipe them with the towel which He had tied around Him. 6He then came to Simon Peter. And Peter said to Him, Lord, Will You wash my feet? Jesus answered and said to him, You do not know what I am doing now, but you shall know later. 8Peter said to Him, You shall not in any way wash my feet! Never! Jesus answered him, Unless I wash you, you have no part with Me. 9Simon Peter

said to Him, Lord, wash not only my feet but also my hands and my head. 10Jesus says to him, He that has been bathed has no need, except to wash his feet, but he is clean altogether. And you are clean, but not all *of you*. 11For He knew him who was betraying Him. Because of this He said, You are not all clean. 12Therefore, when He had washed their feet, and had taken His robes, reclining again, He said to them, Do you know what I have done to you? 13You call Me Master, and, The Lord, and you say well, for I am. 14Then if I, the Lord and Master, have washed your feet, you also ought to wash the feet of one another. 15For I gave you an example, that as I did to you, you should do also. 16Indeed, truly I say to you, The servant is not greater than his master, nor the messenger greater than the one who sent him. 17If you know these things, you are blessed if you do them. 18I do not speak of all of you, I know whom I chose – but that the Scripture might be fulfilled, "He that eats bread with Me lifted up his heel against Me" (See PSALM 41.9). 19From this time I tell you, before it happens, so that when it happens you may believe that I am He. 20Indeed, truly I say to you, He who receives whoever I shall send receives Me. And he who receives Me receives Him who sent Me.

21Saying these things, Jesus was troubled in spirit, and witnessed and said, Indeed, truly I say to you that one of you shall betray Me. 22Then the disciples looked upon one another, wondering whom He was talking about. 23And there was one of His disciples lying upon the bosom of Jesus, whom Jesus loved. 24Simon Peter, therefore, made a sign *for him* to find out who it might be of whom He spoke. 25And leaning on the breast of Jesus, he said to Him, Lord, who is it? 26Jesus answers, It is he to whom I shall dip the morsel and give *it*. And dipping the morsel, He gave *it* to Judas Is-cär'-i-ōt, Simon's *son*. 27And after the morsel, Satan then entered into him. Then Jesus said to him, What you do, do quickly! 28But no one of those reclining at table knew why He said this to him. 29For some thought, since Judas had the bag, that Jesus said to him, Buy what things we have need *of* for the feast. Or, that he should give something to the poor. 30Receiving the morsel, then, he immediately went out. And it was night.

31Then when he had left, Jesus said, Now the Son of man has been glorified, and God has been glorified in Him. 32If God has been glorified in Him, God shall also glorify Him in Himself, and He shall glorify Him at once. 33Little children, I am with you yet a little while. You will look for Me, and, even as I said to the Jews – Where I go, you are not able to come – that I also say to you now. 34I give to you a new commandment, that you should love one another. Even as I loved you, that you also should love one another. 35By this all shall know that you are My disciples, if you have love among one another. 36Simon Peter says to Him, Lord, where are You going? Jesus answered him, Where I go you are not able to follow now, but you shall follow Me afterwards. 37Peter said to

Him, Lord, why am I not able to follow You now? I will lay down my life for You. [38]Jesus answered him, Will you lay down your life for Me? Indeed, truly I say to you, The cock will not crow until you have denied Me three times.

CHAPTER 14

[1]Do not let your heart be troubled. You believe on God. Believe also on Me. [2]In My Father's house are many places to live. If it were not so I would have told you. I go *now* to prepare a place for you. [3]And if I go and prepare a place for you, I am coming again, and *I* will receive you unto Myself — so that where I am, you may be also. [4]And where I go you know, and the way you know. [5]Thomas said to Him, Lord, we do not know where You go. And, How can we know the way? [6]Jesus said to him, I am the Way, the Truth, and the Life. No one comes to the Father but by Me. [7]If you had known Me, you would have also known My Father. And from now on you do know Him and have seen Him. [8]Philip said to Him, Lord, show us the Father, and it is enough for us. [9]Jesus said to him, Have I been with you so long a time and you have not known Me, Philip? He that has seen Me has seen the Father; and how do you say, Show us the Father? [10]Do you not believe that I *am* in the Father and the Father is in Me? The words which I speak unto you, I do not speak from Myself; but the Father who is in Me, He does the works. [11]Believe Me that I *am* in the Father, and the Father in Me. But if not, *then* believe Me because of the works themselves. [12]Indeed, truly I say to you, He that believes on Me shall do the works which I do also. And he shall do greater *works* than these, because I go to My Father. [13]And whatever you may ask in My name, this I will do, so that the Father may be glorified in the Son. [14]If you ask anything in My name, I will do it.

[15]If you love Me, keep My commandments. [16]And I will ask the Father, and He will give you another Comforter, that He may be with you forever — [17]the Spirit of Truth, whom the world cannot receive because it does not see Him, nor know Him. But you know Him, for He is with you and shall be in you. [18]I will not leave you orphans, I am coming to you. [19]Yet a little while and the world sees Me no longer. But you see Me. Because I live, you shall live also. [20]In that day you shall know that I *am* in My Father, and you in Me, and I in you. [21]He that has My commandments and keeps them, he it is that loves Me. But he that loves Me shall be loved by My Father, and I will love him and will reveal Myself to him. [22]Judas (not the Iscariot) said to Him, Lord, what has happened that You are about to reveal Yourself to us and not to the world? [23]Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come unto him and will make Our home with him. [24]He that does not love Me does not keep My words. And the word which you hear is not Mine, but of the Father who sent Me.

25I have spoken these things to you while I *am* still with you. 26But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and He will bring to your memory all the things which I told you. 27I leave peace with you, My peace I give to you, *and* I do not give as the world gives to you. Do not let your heart be troubled, neither let it be afraid. 28You heard Me say to you that I am going away and I am coming to you. If you loved Me, you would have been happy that I said, I am going to the Father, for My Father is greater than I. 29And now I have told you before it happens, so that when it has happened you may believe. 30I will not speak with you much longer, for the prince of this world is coming and has nothing in Me. 31But that the world may know that I love the Father, and as the Father commanded Me, so I do. Arise, let us go away from here.

CHAPTER 15

1I am the True Vine and My Father is the Vinedresser. 2He takes away every branch in Me that is not bearing fruit. And everyone that hears fruit, He prunes so that it may bear more fruit. 3Now you are clean through the word which I have spoken to you. 4Remain in Me and I *will continue* in you. As the branch is not able to bear fruit of itself unless it remains in the vine, so neither *can* you unless you continue in Me. 5I am the Vine. You are the branches. He that remains in Me and I in him will bear much fruit. For apart from Me you are not able to do anything. 6If anyone does not dwell in Me, he is thrown out as a branch and is dried up. And they gather and throw them into the fire. And they are burned. 7If you dwell in Me and My words live in you, you shall ask whatever you desire and it shall be done to you. 8In this My Father is glorified, that you should bear much fruit, and you shall become My disciples. 9As the Father loved Me, I also loved you.

Continue in My love. 10If you keep My commandments, you shall continue in My love – even as I have kept the commandments of My Father and continue in His love. 11I have spoken these things to you so that My joy in you may continue and your joy may be full. 12This is My commandment, that you love one another, even as I loved you. 13No one has greater love than this, that one should lay down his life for his friends. 14You are My friends, if you practice whatever I command you. 15I do not call you servants any longer, for the servant does not know what his master is doing. But I have called you friends, for all things which I heard of My Father I have made known unto you. 16You did not choose Me, but I chose you. And *I* planted you, that you should go and bring forth fruit, and that your fruit should last – so that whatever you may ask the Father in My name, He may give to you. 17I command you these things, that you love one another. 18If the world hates you, you know that it has hated Me before *it* hated you. 19If you were of the world, the world would love

its own. But because you are not of the world, but I chose you out of the world, the world hates you because of this. [20]Remember the word which I said to you, The servant is not greater than his master. If they have persecuted Me, they will also persecute you. If they kept My word, they will keep yours too. [21]But they will do all these things to you on account of My name, because they do not know Him who sent Me. [22]If I had not come and had not spoken to them, they would not have had sin—but now they have no excuse for their sin. [23]He that hates Me hates My Father also. [24]If I had not done among them the works which no other one did, they would not have had sin—but now they have both seen and have hated both Me and My Father. [25]But *it is* in order that the word might be fulfilled that has been written in their law, "They hated Me without a cause" (See PSALM 35:19). [26]But when the Comforter comes (whom I will send to you from the Father, the Spirit of Truth who comes forth from the Father) He will bear witness concerning Me. [27]And you also bear witness because you were with Me from the beginning.

CHAPTER 16

[1]I have spoken these things unto you that you may not stumble. [2]They will put you out of the synagogues. And the hour is coming that everyone who kills you will think *he is* offering service to God. [3]And they will do these things to you because they do not know the Father nor Me. [4]But I have said these things to you, that when the hour may come, you may remember that I told you of them. But I did not say these things to you from *the* beginning because I was with you. [5]But now I go to Him who sent Me, and none of you asks Me, where are You going? [6]But because I have said these things to you, sorrow has filled your heart. [7]Nevertheless, I tell you the truth. It is better for you that I should go away—for if I do not go away the Comforter will not come to you. But if I go, I will send Him to you.

[8]And when *He* comes, He will prove the world wrong about sin and about righteousness and about judgment—[9]about sin, because they do not believe on Me; [10]about righteousness, because I go away to My Father, and you *can* no longer see Me; [11]and about judgment, because the prince of this world has been judged. [12]I still have many things to say to you, but you are not able to bear them now. [13]But when He has come, the Spirit of Truth, He will guide you into all the truth. For He will not speak from Himself, but as many things as He hears, He will speak. And He will tell you the things *that are* coming. [14]He will glorify Me, for He will receive of Mine and will declare it to you. [15]All things that the Father has are Mine. This is why I said, He will take of Mine and will declare it to you. [16]A little while and you do not see Me. And again a little while, and you will see Me—because I go away to the Father.

17Then *some* of the disciples said to one another, What is this which
He says to us? — a little while and you do not see Me; and again a little
while, and you will see Me? And, Because I go away to the Father?
18Therefore they said, What is this which He says, A little while? We do
not know what He says. 19Jesus knew then that they wanted to ask Him,
and He said to them, Do you ask about this among one another, that I
said, A little while and you do not behold Me; and again a little while
and you will see Me? 20Indeed, truly I say to you that you will weep
and wail, but the world will rejoice. And you will be sorrowful, but your
sorrow shall become joy. 21When she gives birth, a woman has sorrow be-
cause her hour is come. But when she brings forth the child, she no longer
remembers the pain because of the joy that a man has been born into the
world. 22And you, therefore, now indeed have sorrow — but I will see
you again, and your heart will rejoice, and no one will take your joy away
from you. 23And in that day you shall ask nothing of Me. Indeed, truly I
say unto you, As many things as you may ask the Father in My name, He
will give you. 24Up to this time you have not asked anything in My name.
Ask, and you shall receive, so that your joy may be full.

25I have spoken these things to you in parables, but the hour is coming
when I will no longer speak to you in parables, but I will tell you plainly
about the Father. 26In that day you will ask in My name — and I do not
say I shall ask the Father for you — 27for the Father Himself loves you,
because you have loved Me and have believed that I came out from
God. 28I came out from the Father and have come into the world. Again,
I leave the world and go to the Father. 29His disciples said to Him, See,
now You are speaking plainly and not speaking a parable. 30Now we
know that You have known all things and do not need for anyone to
ask You. By this we believe that You have come forth from God. 31Jesus
answered them, Do you believe now? 32Behold! the hour is coming,
and now is, that you will be scattered, everyone to his own home, and
you will leave Me alone. And *yet* I am not alone because the Father is
with Me. 33I have spoken these things to you so that you may have
peace in Me. You have trouble in the world, but be of good courage, I
have overcome the world.

CHAPTER 17

1Jesus spoke these things. *Then* lifting up His eyes to Heaven, He
said, Father, the hour has come! Glorify Your Son so that Your Son
may also glorify You — 2even as You have given Him authority over all
flesh, that He should give everlasting life to all which You have given
to Him. 3And this is life everlasting, that they should know You, the
only true God, and Jesus Christ whom You have sent. 4I have glorified
You on the earth, I have finished the work which You have given Me,
that I should do *it*. 5And now, O Father, glorify Me beside Yourself,

with the glory which I had beside You before the world ever was. [6]I made Your name known to the men whom You have given Me out of the world. They were Yours and You have given them to Me, and they have kept Your word. [7]Now they have known that all things which You have given Me are from You. [8]For the words which You have given Me I have given them, and they received them. And they know truly that I came out from You, and they believed that You sent Me.

[9]I pray for them, I do not pray for the world, but for those whom You have given to Me, because they are Yours, [10]and all My things are Yours, and Yours are Mine; and I have been glorified in them. [11]And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, keep them in Your name, all those You have given to Me, so that they may be one, *even* as We *are*. [12]While I was with them in the world I kept them in Your name. I watched over those You have given to Me and not one of them is lost, but only the son of perdition in order that the Scripture might be fulfilled. [13]And now I come to You, and I speak these things in the world so that they may have My joy fulfilled in them. [14]I have given them Your word, and the world hated them because they are not of the world, even as I am not of the world. [15]I do not pray for You to take them out of the world, but for You to keep them from evil. [16]They are not of the world, even as I am not of the world. [17]Sanctify them by Your truth. Your word is truth. [18]As You sent Me into the world, I also sent them into the world. [19]And I sanctified Myself for them so that they also may be sanctified in truth.

[20]Neither do I pray for these alone, but for those who shall believe on Me through their word – [21]that they also may be one, as You, Father, are in Me and I am in You, so that they also may be one in Us – so that the world may believe that You sent Me. [22]And the glory which You have given Me, I have given them, so that they may be one, even as We are one: [23]I in them, and You in Me, so that they may be made perfect in one; and that the world may know that You have sent Me and that You love them as You have loved Me. [24]Father, I want those whom You have given Me to be with Me where I am, so that they may see My glory which You gave to Me, because You loved Me before the foundation of the world. [25]O righteous Father! The world did not know You, but I knew You, and these have come to know that You have sent Me. [26]And I made Your name known to them and I will make it known, so that the love with which You loved Me may be in them, and I in them.

CHAPTER 18

[1]When Jesus had spoken these words, He went out with His disciples beyond the brook of Kĕ'-drŏn, where there was a garden, into which He

and His disciples entered. [2]And Judas, who was betraying Him, also knew the place, because Jesus often went there to meet with His disciples. [3]Therefore, receiving the band and officers from the chief priests and Pharisees, Judas came there with torches and lamps and weapons. [4]Then, knowing all things that were coming upon Him, going forward, Jesus said to them, Whom do you seek? [5]They answered Him, Jesus the Năz-ă-rē'-ăn. Jesus said to them, I am *He!* And Judas, who betrayed Him, was standing with them also. [6]When, therefore, He said unto them, I am *He!* they went backward and fell to the ground. [7]Then He asked them again, Whom do you seek? And they said, Jesus the Năz-ă-rē'-ăn. [8]Jesus answered, I told you that I am *He.* If therefore you seek Me, let these go away [9](*which He said* that the word might be fulfilled, "Of those whom You have given Me, I did not lose one.") [10]Then Simon Peter drew the sword he had and struck the servant of the high priest and cut off his right ear. And the servant's name was Măl'-chŭs. [11]Then Jesus said to Peter, Put your sword into the sheath. Should I not drink the cup which the Father has given Me?

[12]Then the band, and the chief captain, and the officers of the Jews took hold of Jesus and tied Him up. [13]And they led Him away to Annas first, for he was father-in-law to Caĭ'-ă-phăs, who was high priest that year. [14]And it was Caĭ'-ă-phăs who advised the Jews that it is good for one man to die for the people. [15]And Simon Peter was following Jesus, and the other disciple *too.* And that disciple was known to the high priest, and he entered with Jesus into the court of the high priest—[16]but Peter stood at the door outside. Then the other disciple went out (*the one* who was known to the high priest,) and spoke to the doorkeeper and brought Peter inside. [17]Then the girl who kept the door said to Peter, Are you not *one* of the disciples of this man too? He says, I am not. [18]And the servants and the officers were standing and were warming themselves (*for they* had made a fire of coals because it was cold). And Peter was standing with them and *was* warming himself.

[19]Then the high priest asked Jesus about His disciples and about His teaching. [20]Jesus answered him, I spoke openly to the world. I always taught in the synagogue and in the Temple, where the Jews always come together, and I spoke nothing in secret. [21]Why do you ask Me? Ask those who have heard what I said to them. Behold! they know what I said. [22]But as He said these things, one of the officers standing beside Jesus gave Him a blow with the palm of the hand, saying, Do you answer the high priest so? [23]Jesus answered him, If I spoke evil, bear witness of the evil; but if well, why do you strike Me? [24]Now Annas had sent Him bound to Caĭ'-ă-phăs the high priest.

[25]And Simon Peter was standing and warming himself. Then they said to him, Are you not *one* of his disciples too? He denied *it,* and said, I am

not. [26]One of the servants of the high priest (who was *a* kinsman *of him* whose ear Peter cut off) says, Did I not see you in the garden with him? [27]Again, then, Peter denied *it*. And immediately a cock crew.

[28]Then they led Jesus from Caĭ′-ă-phās to the judgment hall, and it was early. And they did not go into the judgment hall so that they might not be made unclean, and that they might eat the passover. [29]Therefore Pilate came out to them, and said, What charge do you bring against this man? [30]They answered and said to him, If he were not an evildoer, we would not have delivered him up to you. [31]Pilate then said to them, You take him and judge him according to your law. Then the Jews said to him, It is not allowed to us to put anyone to death [32](that the word of Jesus might be fulfilled, which He spoke, showing by what death He was about to die). [33]Then Pilate entered into the judgment hall again. And *he* called Jesus and said to Him, Are you the king of the Jews? [34]Jesus answered him, Do you say this of yourself, or did others say *it* to you about Me? [35]Pilate answered, Am I a Jew? Your own nation and the chief priests delivered you up to me. What did you do? [36]Jesus answered, My kingdom is not of this world. If My kingdom was of this world, My servants would fight in order that I might not be delivered up to the Jews, but now My kingdom is not from here. [37]Pilate therefore said to Him, Then, are you a king? Jesus answered, You say it, because I am a king. For this I have been born, and for this I have come into the world, that I may bear witness to the truth. Every one that is of the truth hears My voice. [38]Pilate said to Him, What is truth?

And saying this, he went out to the Jews again and said to them, I do not find any fault at all in him. [39]But it is a custom with you that I should release one to you at the Passover. Therefore, do you desire that I should release to you the king of the Jews? [40]Then they all cried out again, saying, Not this one, but Bär-āb′-bās. Now Bär-āb′-bas was a robber.

CHAPTER 19

[1]Therefore Pilate then took Jesus and whipped *Him*. [2]And after they had plaited a crown of thorns, the soldiers put *it* on His head. And they put a purple robe around Him, [3]and said, Hail! King of the Jews! And they gave Him blows with the palm of the hand. [4]Pilate then went out again and said to them, Behold! I bring Him out to you so that you may know that I do not find any fault in him. [5]Then Jesus came out wearing the crown of thorns and the purple robe. And he said to them, Behold! The man!

[6]When the chief priests and the officers saw Him, then they cried out saying, Crucify! Crucify! Pilate said to them, You take him and crucify *him*, for I do not find any fault in him. [7]The Jews answered him, We have

a law, and according to our law he ought to die, because he made himself Son of God. [8]Then when Pilate heard this saying, he was more afraid, [9]and went again into the judgment hall. And he said to Jesus, Where are you from? But Jesus gave him no answer. [10]Then Pilate said to Him, Do you not speak to me? Do you not know that I have authority to crucify you, and I have authority to let you go? [11]Jesus answered, You would have no authority against Me if it were not given to you from above. Because of this, he who delivers Me up to you has the greater sin. [12]From this *time* Pilate wanted to let Him go, but the Jews cried out, saying, If you let this *man* go, you are not Caesar's friend. Everyone who makes himself a king speaks against Caesar. [13]Therefore, hearing these words, Pilate led Jesus out. And he sat down upon the judgment seat at a place called Pavement (but in Hebrew, Gāb'-bāth-ā). [14]And it was the time to make ready the Passover, and about *the* sixth hour. And he says to the Jews, Behold, your king! [15]But they cried out, Away! Away! Crucify him! Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king except Caesar. [16]Then he delivered Him up to them that He might be crucified.

And they took Jesus and led *Him* away. [17]And bearing His cross, He went out to the place called *Place* of a Skull (which is called in Hebrew, Gol'-gŏth-ā), [18]where they crucified Him. And with Him *were* two others, *one* on this side, and *one* on that side, and Jesus in the middle. [19]And Pilate also wrote a title and put *it* on the cross. And it was written, JESUS THE NĀZ-Ā-RĒ'-ĀN, THE KING OF THE JEWS. [20]Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city. And it was written in Hebrew, in Greek, *and* in Latin. [21]Then the chief priests of the Jews said to Pilate, Do not write, The king of the Jews, but *write* that he said, I am king of the Jews. [22]Pilate answered, What I have written, I have written.

[23]Then when they crucified Jesus, the soldiers took His garments and made four parts, one part to each soldier. *They* also *took* the coat, but the coat was seamless, woven from the top throughout. [24]Therefore they said to one another, Let us not tear it, but let us throw dice for it *to see* whose it shall be. *This was* in order that the Scripture might be fulfilled which says, "They parted My clothes among them, and for My robe they threw lots" (See PSALM 22:18). Therefore the soldiers did these things.

[25]And His mother stood by the cross of Jesus, and the sister of His mother, Mary the *wife* of Clō'-pās, and Mary Magdalene. [26]Jesus, therefore, seeing His mother, and the disciple whom He loved standing by, He says to His mother, Woman, Behold your son! [27]Then He says to the disciple, Behold your mother! And from that hour that disciple took her into his own *home*. [28]After this, knowing that all things now had been

finished, Jesus said, I thirst! (so that the Scripture might be fulfilled). [29]Now there was set a vessel full of vinegar. And filling a sponge with vinegar, and putting *it* on hyssop [hĭss'-ŏp], they brought it to His mouth. [30]Then when Jesus received the vinegar, He said, It has been finished! And bowing His head, He gave up His spirit.

[31]Then the Jews asked Pilate that their legs might be broken, and that *they be* taken away (so that the bodies might not stay on the cross on the Sabbath, because it was the time to make ready *the* Passover — for that Sabbath was a great day). [32]Therefore the soldiers came and broke the legs of the first, and of the other who was crucified with Him. [33]But coming to Jesus, when they saw He already was dead, they did not break His legs. [34]But one of the soldiers pierced His side with a spear, and immediately there came out blood and water. [35]And he who has seen this has testified, and his witness is true, and he knows that he speaks true things, so that you may believe. [36]For these things were done so that the Scripture might be fulfilled, "Not a bone of Him shall be broken" (See EXODUS 12:46). [37]And again another Scripture says, "They shall look upon Him whom they pierced" (See ZECHARIAH 12:10).

[38]And after these things Joseph of Ăr-ĭ-mă-thē'-ă (*who* was a disciple of Jesus, but secretly through fear of the Jews) asked Pilate that he might take away the body of Jesus. And Pilate gave *him* permission. Therefore he came and took away the body of Jesus. [39]And Nĭc-ō-dē'-mŭs also came (*the one* who at first came to Jesus by night) bearing a mixture of myrrh [mĕrr] and ăl'-ōes, about a hundred pounds. [40]Then they took the body of Jesus and wrapped it in linen clothes with the spices, as it was the custom among the Jews to prepare for burial. [41]Now there was a garden in the place where He was crucified, and a new tomb in the garden, in which no one was ever laid. [42]Therefore, because it was the Jews' time to make ready, because *this* tomb was near, they laid Jesus there.

CHAPTER 20

[1]And on the first of the Sabbaths, Mary Măg'-dă-lēne came early to the tomb, while it was still dark. And *she* saw the stone already taken away from the tomb. [2]Then she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, They took away the Lord out of the tomb, and we do not know where they have laid Him. [3]Therefore Peter and the other disciple went forth, and they were coming to the tomb, [4]and the two were running together. And the other disciple ran forward faster than Peter and came first to the tomb. [5]And stooping down, he saw the linen clothes lying *there*. Yet he did not go in. [6]Then Simon Peter came following him and entered into the tomb. And *he* saw the linen clothes lying *there*, [7]and the handkerchief which was upon His head (*which* was not lying with the linen clothes, but *was* folded up in a

place by itself). 8Then, therefore, the other disciple who came to the tomb first also entered in, and he saw and believed 9(for they did not yet know the Scripture, that it was necessary for Him to rise again from among *the* dead). 10Then the disciples went away again to their home.

11But Mary was standing at the tomb, weeping outside. As she was weeping, then, she stooped down into the tomb, 12and she saw two angels in white, one sitting at the head, and one at the feet where the body of Jesus was laid. 13And they say to her, Woman, why do you weep? She said to them, Because they took away my Lord, and I do not know where they laid Him. 14And saying these things, she turned backward and saw Jesus standing *there* (but *she* did not know that it was Jesus). 15Jesus says to her, Woman, why do you weep? Whom do you seek? Thinking that it was the gardener, she said to Him, Sir, if you carried Him away, tell me where you laid Him, and I will take Him away. 16Jesus says to her, Mary! Turning around, she said to Him, Răb-bō'-nī! (that is to say, Master!) 17Jesus said to her, Do not touch Me, for I have not yet gone up unto My Father; but go to My brothers and say to them, I go up to My Father and your Father, and My God and your God. 18Mary Măg'-dă-lēne came bringing word to the disciples that she had seen the Lord, and that He had spoken these things to her.

19Then, it being evening on that day, the first of the Sabbaths, and the doors having been shut where the disciples were gathered together, through fear of the Jews, Jesus came and stood in their midst. And He said to them, Peace be upon you! 20And having said this, He showed them His hands and His side. Therefore the disciples rejoiced when they saw the Lord. 21Jesus then said to them again, Peace be upon you! As the Father has sent Me, I also send you. 22And when He said this He breathed on *them*, and He said to them, Receive the Holy Spirit! 23If you forgive the sins of any, they are forgiven to them. If you keep the sins of any, they have been kept.

24But Thomas, called Dĭd'-y-mŭs, one of the twelve, was not with them when Jesus came. 25Therefore the other disciples said to him, We have seen the Lord. But he said to them, Unless I see in His hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into His side, I will not at all believe. 26And after eight days again His disciples were inside, and Thomas *was* with them. The door being shut, Jesus came and stood among them and said, Peace to you! 27Then He said to Thomas, Bring your finger here and see My hands; and bring your hand and put *it* into My side; and be not unbelieving, but believing. 28And Thomas answered and said to Him, My Lord and my God! 29Jesus says to him, Have you believed because you have seen Me, Thomas? Blessed are the ones who have not seen and have believed.

30Then Jesus did many other miracles also in the presence of His disciples, which are not written in this book—31but these have been written

that you may believe that Jesus is the Christ, the Son of God, and that believing you might have life in His name.

CHAPTER 21

[1]After these things Jesus showed Himself again to the disciples at the sea of Tiberias. Now He showed Himself this way: [2]There were together Simon Peter, and Thomas called Dĭd′-ŷ-mŭs, and Nā-thăn′-ā-ēl from Cana of Galilee, and the sons of Zĕb′-ĕ-dēe, and two others of His disciples. [3]Simon Peter said to them, I am going fishing. They said to him, We will come with you too. They went out and went up into the boat immediately. And they caught nothing during that night. [4]But when morning had come, Jesus stood on the shore. However, the disciples did not know that it was Jesus. [5]Jesus then said to them, Little children, have you any food? They answered Him, No. [6]And He said to them, Throw the net to the right side of the ship and you shall find *some*. Therefore they threw *there*, and they were no longer able to draw it, because of the multitude of the fish. [7]Then that disciple whom Jesus loved said to Peter, It is the Lord! Then, hearing that it was the Lord, Simon Peter tied on *his* outer coat (for he was naked) and threw himself into the sea. [8]And the other disciples came dragging the net *full* of fish in the small ship, for they were not far from the land, but somewhere around three hundred feet off.

[9]Then when they went up on the land, they saw a fire of coals lying, and fish lying upon *it*, and bread. [10]Jesus said to them, Bring some of the fish which you caught just now. [11]Simon Peter went up and drew the net full of large fish to land, a hundred and fifty three. And *though* there were so many, the net was not torn. [12]Jesus said to them, Come and eat. But none of the disciples dared to ask Him, Who are You? For they knew that it was the Lord. [13]Then Jesus came and took the bread and gave some to them, and some of the fish likewise. [14]This is now the third time Jesus was revealed to His disciples after being raised from among the dead.

[15]Then when they had eaten, Jesus said to Simon Peter, Simon, son of Jonas, do you love Me more than these? Peter said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs! [16]Again He said to him a second time, Simon son of Jonas, do you love Me? He said to Him, Yes, Lord, You know that I love You. Jesus said to him, Shepherd My sheep. [17]He said to him the third time, Simon, son of Jonas, do you *truly* have love for Me? Peter was grieved because He said to him the third time, Do you *truly* love Me? And he said to Him, Lord You know all things, You know that I love You! Jesus said to him, Feed My Sheep. [18]Indeed, truly I say to you, When you were

younger you dressed yourself, and walked where you desired. But when you are old, you shall stretch out your hands, and another shall dress you and bring *you* where you do not desire *to go*. [19]And He said this to show by what death he should glorify God. And saying this, He said to him, Follow Me!

[20]But turning around, Peter saw the disciple whom Jesus loved following *them* (*the one* who rested upon His breast at the supper, *who had* said, Lord, who is it who is betraying You?). [21]Peter saw him and said to Jesus, Lord, but what about this man? [22]Jesus said to him, if I want him to stay until I come, what *is that* to you? You follow Me. [23]Then this saying went out among the brothers, that that disciple would not die. However, Jesus did not say to him that he would not die, but *He said*, If I want him to stay until I come, what *is that* to you?

[24]This is the disciple who bears witness concerning these things and who wrote these things. And we know that his witness is true. [25]And there are many other things, as many things as Jesus did, which if they should be written one by one, I suppose not even the world itself would have place for the books written. Amen.

CHAPTER 1

[1]Truly, O Theophilus [Thē-ŏf'-ī-lŭs], I made the first report about all *the* things which Jesus began both to do and to teach, [2]until the day in which He was taken up (after He had given commandments through *the* Holy Spirit to the apostles whom He had chosen). [3]He also showed Himself alive to them after His suffering, with many proofs that cannot be denied. *And He* was seen by them for forty days and spoke about the things of the kingdom of God. [4]And *when He was* gathered together with *them*, He commanded them not to go away from Jerusalem, but *said*, Wait for the promise of the Father, which you have heard from Me. [5]For John indeed baptized with water, but you shall be baptized in *the* Holy Spirit not many days after this.

[6]Then, indeed, when they had come together, they asked Him, saying, Lord, Do You at this time give the kingdom back to Israel? [7]And He said to them, It is not your *business* to know *the* times or seasons, which the Father placed within His own authority. [8]But you will receive power at the coming of the Holy Spirit upon you, and you shall be witnesses to Me both in Jerusalem, and in all Judea, and Samaria, and to the furthest part of the earth. [9]And when He had said this, *as* they *were* watching, He was taken up, and a cloud hid Him from their eyes.

[10]And as He was going up, while they were looking steadfastly into heaven, then behold! two men stood by them in white clothing. [11]And they said, Men! Gāl'-ĭl-ē-ăns! Why do you stand looking up into heaven? This Jesus, who was taken up from you into Heaven, shall come in the same way you saw Him going up into Heaven.

[12]Then they returned to Jerusalem from *the* mount called *the Mount* of Olives, which is near Jerusalem, being a sabbath day's journey away. [13]And when they had come in, they went up to the upper room where both Peter, and James, and John, and Andrew, Philip, and Thomas, Băr-thŏl'-ō-mew and Matthew, James *the son* of Alpheus [Ăl-fē'-ŭs], and Simon Zē-lŏ'-tēs, and Judas *the brother* of James, were staying. [14]All of these were continuing together in prayer and seeking to God, with *the* women and Mary the mother of Jesus and with His brothers.

[15]And in those days, after he had stood up in *the* middle of the disciples — the number of names together was about a hundred and twenty — Peter said, [16]Men! Brothers! It was necessary that this Scripture should be fulfilled — which the Holy Spirit spoke beforehand by *the* mouth of David — about Judas, who became guide to those who took Jesus. [17]For he was counted with us and was given a part in this ministry. [18]Now then, this man bought a field out of the reward of unrighteousness, and

falling face down, he broke open in the middle and all his bowels gushed out. [19]And it became known to all those living in Jerusalem, so that the field was called in their own language, Ä-kĕl′-dä-mä, which means, Field of Blood. [20]For it has been written in *the* book of Psalms, "Let his home become forsaken, and let there be no one living in it," and "let another take his place" (See PSALM 69:25; 109:8).

[21]Therefore, it is right *that* one of those men who have been with us all the time during which the Lord Jesus came in and went out among us—[22]beginning from the baptism of John, until the day in which He was taken up from us—should become a witness of His resurrection with us. [23]And they put forward two *men*, Joseph called Bär′-sä-bäs, whose last name was Justus; and Mät-thī′-äs. [24]And praying, they said, Lord, You know the hearts of all, show *us* which one of these two You have chosen [25]to receive a share of this ministry and apostleship, from which Judas by sin fell away to go to his own place. [26]And they gave their lots, and the lot fell upon Mät-thī′-äs, and he was counted with the eleven apostles.

CHAPTER 2

[1]And when the day of Pentecost was being fulfilled, they were all together in the same place. [2]And suddenly a sound came out of the sky, like a rushing violent wind, and it filled the whole house where they were sitting. [3]And forked tongues, like fire, appeared to them, and sat upon each one of them. [4]And they were all filled with *the* Holy Spirit, and began to speak other languages, just as the Spirit made them able to speak.

[5]Now there were Jews living in Jerusalem, God-fearing men from every nation under the sky. [6]And when this sound had come *to them*, the multitude came together and were bewildered because they were each one hearing them speak in his own language. [7]And they were all amazed and wondered, saying to one another, Behold! Aren't these all Galileans who are speaking? [8]and, How *is it that* we each hear in our own language in which we were born? [9]Pär′-thī-äns, and Mēdes, and Ē′-läm-ītes, and those who live in Mēs-ō-pŏ-tā′-mī-ä, and Judea, and Cäp-pä-dŏ′-cī-a, Pontus, and Asia, [10]Phrygia [Frĭdg′-ī-a] also, and Pamphylia [Păm-fĭll′-ī-ä], Egypt, and the parts of Libya which *is* around Cyrene [Sy-rēen′-ee], and the strangers from Rome, both Jews and *their* converts, [11]Crētes and Arabians—we hear them speaking the great things of God in our own languages. [12]And they were all amazed, and were in doubt, saying one to another, What does this mean? [13]But others making fun of them said, They are full of new wine.

[14]But Peter, standing up with the eleven, lifted up his voice and spoke to them, Men! Jews! and all of you who live in Jerusalem! Let this be known to you and listen to my words. For these men are not drunk, as you suppose, for it is only the third hour of the day. [16]But this is that which has been spoken by the prophet Joel, [17]"And it shall come to pass in the last days, God says, I will pour out of My Spirit upon all flesh. And your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. [18]And also upon My menservants and upon My maidservants I will pour out of My Spirit in those days, and they shall prophesy. [19]And I will give wonders in the heaven above, and miracles on the earth below—blood, and fire, and vapor of smoke. [20]The sun shall be turned into darkness and the moon into blood, before *the* coming of the great and unmistakable day of *the* Lord. [21]And it shall come to pass that everyone who shall call upon the name of *the* Lord shall be saved" (See JOEL 2:28-32).

[22]Men! Israelites! Hear these words: Jesus the Nazarene *was* a man approved of God among you by mighty works and wonders and miracles, which God worked by Him among you, even as you yourselves know. [23]This One who *was* delivered to you by the before-determined counsel and foreknowledge of God, you laid your wicked hands on and killed Him, crucifying Him. [24]*Now* God has raised Him up, loosing Him from the pains of death because it was not possible for Him to be held by it. [25]For David said in regard to Him, "I foresaw the Lord always before Me, because He is at My right hand, that I may not be moved: [26]Therefore My heart rejoiced and My tongue was glad. Yes, more, My flesh also shall rest in hope, [27]because You will not leave My soul in hell, neither will You give Your Holy One to see corruption. [28]You have made known to Me the ways of life. You will fill Me with joy with Your face" (See PSALM 16:8-11).

[29]Men! Brothers! I may speak with freedom to you about the patriarch David, that he both died and was buried and his tomb is among us to this day. [30]*He was* a prophet, and knowing that God had sworn to him with an oath that *He would* raise up the Christ of the fruit of his loins, according to the flesh, to sit upon his throne— [31]foreseeing this, therefore he spoke about the resurrection of the Christ, that His soul was not left in hell, nor did His flesh see corruption. [32]God did raise up this Jesus, of which we all are witnesses. [33]Then, having been exalted by the right hand of God, and having received the promise of the Holy Spirit from the Father, He poured out this which you now see and hear. [34]For David did not go into the heavens, but he himself said, "The Lord said to my Lord, Sit at My right hand [35]until I place Your enemies as a footstool for Your feet" (See PSALM 110:1). [36]Therefore, let all the house of Israel surely know that God did make Him both Lord and Christ, this same Jesus that you have crucified.

37Now when they heard *this,* they were stabbed in the heart and said to Peter and the other apostles, What shall we do, men and brothers? 38But Peter said to them, Every one of you must repent and be baptized in the name of Jesus Christ, unto remission of sins, and you will receive the gift of the Holy Spirit. 39For the promise is to you and to your children and to all those that are afar off, as many as the Lord our God shall call. 40And with many other words he earnestly testified and encouraged them, saying, Be saved from this wicked generation.

41Then those who gladly welcomed his word were baptized, and there were about three thousand souls added on that day. 42And they were firmly devoted to the teaching of the apostles, and in fellowship, and in breaking of bread, and in prayers. 43And fear came upon every soul, also many wonders and miracles were being done through the apostles. 44And all who believed were together, and had all things common, 45and they sold their possessions and goods and divided them to all as anyone had any need. 46And continuing steadfastly together in the Temple, and breaking bread in *their* houses, they took their food with gladness and purity of heart, 47praising God and having favor with all the people. And the Lord added those who were being saved day by day to the church.

CHAPTER 3

1Now about this time Peter and John went up into the Temple at the ninth hour, the hour of prayer. 2And a certain man who was lame from his mother's womb was being carried, whom they put down daily at the gate of the Temple called Beautiful *Gate,* so as to beg alms from those who were entering into the Temple. 3*When he* saw Peter and John about to go into the Temple, he begged to receive alms. 4And Peter and John fastened *their* eyes on him and said, Look toward us! 5And he watched them eagerly, expecting to get something from them. 6But Peter said, Of silver and gold I have none, but what I have, that I give to you: In the name of Jesus Christ, the Nazarene, rise up and walk! 7And taking him by the right hand, he raised *him* up, and immediately his feet and ankle-bones were strengthened. 8And leaping up, he stood, and walked, and entered into the Temple with them walking and leaping and praising God.

9And all the people saw him walking and praising God. 10And they recognized him, that it was he who was sitting at the Beautiful Gate of the Temple for alms. And they were filled with wonder and amazement at that which had happened to him. 11And as the lame man who had been healed held Peter and John, the people all ran together to them in the porch called Solomon's *Porch,* greatly wondering. 12And seeing *it,* Peter answered to the people, Men! Israelites! Why do you wonder at this?

Or why do you look so strongly upon us, as if we had made him to walk by our own power or goodness? [13]The God of Abraham and Isaac and Jacob, the God of our fathers, glorified His Son, Jesus, whom you delivered up *to die*. And *you* denied Him in the presence of Pilate, after he had decided to let *Him* go. [14]But you denied the holy and righteous One, and asked that a man who was a murderer be given to you *instead*. [15]And you killed the Author of life, whom God raised up from among *the* dead, of which we are witnesses. [16]And by faith in His name, this one whom you see and know has been made strong by His name. And the faith which *is* through Him has given him this perfect soundness in the presence of you all. [17]And now, *my* brothers, I know that you did this without knowing what you did, as also *is true* of your rulers. [18]But what God had before preached by the mouth of all His prophets, that the Christ should suffer, He fulfilled in this way.

[19]Therefore repent and be converted, for the blotting out of your sins, so that the times of refreshing from *the* presence of the Lord may come. [20]And *so that* He may send Him who was before preached to you, Jesus Christ, [21]whom Heaven must indeed receive until the times when all things shall be restored — of which God spoke by the mouth of all His holy prophets since the world began. [22]For Moses indeed said to the fathers, *The* Lord your God shall raise up a Prophet to you from among your brothers, *One* like me. You shall hear Him in all things, whatever He may say to you. [23]And it shall come to pass *that* every soul which will not hear that Prophet shall be destroyed from among the people. [24]Yes, and all the prophets from Samuel, and those following — as many as spoke — also told of these days beforehand. [25]You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, "And in your seed shall all the families of the earth be blessed" (See GENESIS 12:3) [26]When *He* had raised up His Son Jesus, God sent Him to you first, blessing you in turning each one *of you* away from your sins.

CHAPTER 4

[1]And, as they were speaking to the people, the priests, and the captain of the Temple, and the Sād'-dū-cēes came upon them. [2]*They* were much troubled because they *were* teaching the people and preaching the resurrection which *is* from among *the* dead by Jesus. [3]And they laid hands on them and put them under guard until the next day, for it was evening already. [4]But many of those who had heard the word believed. And the number of the men was about five thousand.

[5]And it came to pass on the next day that their rulers and elders and scribes were gathered together at Jerusalem. [6]And Annas the high priest, and Caiaphas [Ky'-ă-făs], and John, and Alexander, and as many as

were of the high-priestly family *were there.* [7]And when they had placed them in the middle, they asked, By what power or by what name did you do this? [8]Then Peter, filled with *the* Holy Spirit, said to them, Rulers of the people, and elders of Israel, [9]if we are tried this day as to the good work *done to the* lame man—by what *power* he has been cured—[10]be it known to you all, and to all the people of Israel, that in the name of Jesus Christ, the Nazarean, whom you crucified, whom God raised from among *the* dead, it is by Him this one stands before you sound. [11]This is the Stone which you builders have counted worthless, which has become Head of the corner. [12]And neither is there salvation in any other; for there is no other name under Heaven given among men whereby we must be saved.

[13]Now seeing the boldness of Peter and of John, and having become aware that they were without learning or education, they wondered. And they took note of them that they had been with Jesus. [14]And looking at the man who had been healed standing with them, they had nothing to reply. [15]But having commanded them to go outside the Sănhĕ'drĭn, they talked it over with one another, [16]saying, What shall we do to these men? For that a truly notable miracle has come to pass through them *is* plain to all those living in Jerusalem, and we are not able to deny *it.* [17]But that it spread no further among the people, let us threaten them strictly to speak no more in this name to any man.

[18]And having called them, they commanded them not to speak at all, nor teach in the name of Jesus. [19]But Peter and John answering them said, Whether it is right in the sight of God to listen to you rather than to God, you judge. [20]For we cannot but speak what we saw and heard. [21]But after threatening *them* further, they let them go. *For they* found nothing for which they could punish them, on account of the people. Because all the people were glorifying God for that which had been done—[22]for the man on whom this miracle had been done was over forty years old.

[23]And when they had been released, they came to their own friends and reported to them whatever the chief priests and the elders said. [24]And when they heard *it,* they all together lifted up their voice to God and said, O Master, You *are* God, who made the sky and the earth and the sea, and all that are in them. [25]*You are the One* who through the mouth of Your servant David said, "Why did the heathen rage and the peoples think vain things? [26]The kings of the earth stood up and the rulers were gathered together against the Lord, and against His Christ" (See PSALM 2:1, 2). [27]For truly both Herod and Pontius Pilate, with the heathen and the peoples of Israel, were gathered together against Your holy child Jesus (whom You anointed), [28]to do whatever Your hand and counsel before determined to be done. [29]And now, O Lord,

look upon their threats and grant to Your servants to speak Your word with all boldness – [30]in the stretching forth of Your hand for healing and miracles and wonders to spring forth through the name of Your holy child Jesus. [31]And when they had prayed, the place in which they had gathered was shaken. And they were filled with *the* Holy Spirit. And they spoke the word of God with boldness.

[32]And of the multitude of those who did believe, their hearts and their souls were one. And no one said that anything which he owned was his own, but all things were common to them. [33]And with great power the apostles told of the resurrection of the Lord Jesus, and great grace was on all of them. [34]For neither was there anyone among them in need, for as many as were owners of lands sold them and brought the prices of the things sold, [35]and they laid *them* down at the feet of the apostles. And it was given out to each as everyone had need. [36]And Joses, a Levite who was born in Cyprus, was given the last name of Barnabas by the apostles (which means 'Son of consolation'). [37]*And* he had land, and he sold *it and* brought the money and laid it at the feet of the apostles.

CHAPTER 5

[1]But a certain man named Ăn-ă-nī'-ăs and his wife Sapphira [Săf-fīr-ă], sold a possession [2]and kept back part of the price, his wife also being aware of this. And he brought a certain part and laid it at the feet of the apostles. [3]But Peter said, Ăn-ă-nī'-ăs! why did Satan fill your heart for you to lie to the Holy Spirit, and to keep part of the price of the land? [4]While it remained *unsold*, did it not belong to you? And when it was sold, was it *not still* in your own power? Why did you think this thing in your heart? You did not lie to men, but to God! [5]And Ananias hearing these words fell down and died. And great fear came upon all who heard these things. [6]And the younger men arose, bound him up, and carried him out and buried *him*.

[7]And it happened that about three hours later his wife came in, not knowing what had happened. [8]And Peter answered her, Tell me if you sold the land for so much? And she said, Yes, for so much. [9]And Peter said to her, Why *is it* that you agreed together to tempt the Spirit of *the* Lord? Behold! the feet of those who buried your husband *are* at the door, and they shall carry you out. [10]And she fell down immediately at his feet and died. And coming in, the younger men found her dead. And they carried *her* out and buried *her* beside her husband. [11]And great fear came upon all the church and upon all who heard these things.

[12]And many miracles and wonders were worked among the people by the hands of the apostles. And they were all together in the porch of Solomon. [13]And of the rest no one dared join them, but the people greatly

magnified them. [14]And believers were the more added to the Lord, multitudes both of men and women. [15]*And* they brought out the sick into the streets and put *them* on beds and couches so that at least the shadow of Peter might overshadow some one of them. [16]And *there* came together also the crowds from the cities round about Jerusalem bringing sick ones and those who were beset by unclean spirits—who were all healed.

[17]And rising up, the high priest and all those with him (which is *the* sect of the Săd'-dū-cēes) were filled with anger. [18]And *they* laid their hands on the apostles and put them in the public prison. [19]But an angel of *the* Lord opened the prison doors during the night and bringing them out said, [20]Go! Stand in the Temple and speak to the people all the words of this Life.

[21]And hearing *this*, they went into the Temple at dawn, and were teaching. And the high priest and the ones with him arrived. And they called the Sanhedrin together, and all the senate of the sons of Israel, and sent to the prison to have them brought. [22]But the officers that came did not find them in the prison. And returning, they reported, [23]saying, Truly we found the prison shut with all safety, and the keepers standing outside in front of the doors; but when we had opened, we did not find anyone inside.

[24]And when they heard these words, both the priest and the captain of the Temple, and the chief priests, were bewildered about them, what this might come to. [25]But someone came and told them, saying, Behold! the men whom you put in the prison are in the Temple, standing and teaching the people. [26]Then the captain, going with the officers, brought them without violence—for they feared that they might get stoned by the people. [27]And having brought them, they set them in the Săn-hĕ'-drĭn. And the high priest asked them, [28]saying, Did we not strictly command you not to teach in this name? And lo and behold! you have filled Jerusalem with your teaching and intend to bring upon us the blood of this man.

[29]And Peter and the apostles answering said, *We* ought to obey God rather than men. [30]The God of our fathers raised up Jesus, whom you killed *by* hanging *Him* upon a tree. [31]*This One*, a Prince and a Saviour, God has exalted by His right hand in order to give repentance to Israel and remission of sins. [32]And we are His witnesses of these things, and the Holy Spirit also, whom God gave to those that obey Him. [33]But hearing *this*, they were cut, and took counsel to put them to death. [34]But a certain Pharisee named Gă-mā'-lĭ-ĕl, a teacher of the Law, honored by all the people, rising up in the Săn-hĕ'-drĭn commanded the apostles to be put out for a short while. [35]And *he* said to them, Men! Israelites!

Be careful what you are about to do in regards to these men. 36For before these days Theu'-dăs rose up, boasting himself to be somebody, to whom a number of men (about four hundred) were joined. *He* was killed. And all of them were scattered and came to nothing, even as many as were obeying him. 37After this one, Judas the Galilean rose up, in the days of the census, and drew away many people after him. He also perished, and all of them were scattered – as many as were obeying him. 38And now I say to you, Draw back from these men and let them alone – for if this counsel or this work is of men it will be overthrown. 39But if it is from God you are not able to overthrow it, lest you also be found to be fighters against God.

40And they were persuaded by him, and having called the apostles, they beat them and commanded *them* not to speak in the name of Jesus and let them go. 41Then they departed from the presence of the Sān-hĕ'-drĭn, rejoicing that they were counted worthy to suffer shame in His name. 42And daily in the Temple, and in the houses, they did not stop teaching and preaching the Gospel *of* Jesus Christ.

CHAPTER 6

1And in those days the disciples multiplied, and there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were overlooked in the daily serving *of food*. 2And the twelve, calling the multitude of the disciples near, said, It is not right for us to leave the word of God in order to wait on tables. 3Therefore, brethren, find out seven men from among yourselves who are of good report *and* full of *the* Holy Spirit and wisdom, whom we can appoint over this business. 4But we will give ourselves continually to prayer, and to the ministry of the word.

5And the saying was pleasing before all the multitude. And they chose Stephen, a man full of faith and *the* Holy Spirit – and Philip and Prochorus [Prŏk'-ŏr-ŭs], and Nĭ'-cā-nôr, and Tī'-mŏn, and Pär'-mĕn-ăs, and Nicolas [Nĭck'-ō-lās], a convert from Antioch. 6They set *these* before the apostles – and when they had prayed, they laid their hands on them. 7And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly. And a great multitude of the priests were obedient to the faith.

8And Stephen, full of faith and power, worked great wonders and miracles among the people. 9And there arose certain ones of those of the synagogue called Libertines, and of Cyrenians [Sy-rēen'-yănz], and of Alexandrians, and of those from Cilicia [Sy-lĭsh'-yă] and Asia, debating with Stephen. 10But they were not able to resist the wisdom and the spirit by which he spoke. 11Then they secretly urged men on, saying, We

have heard him speaking words that blaspheme Moses and God. 12And they stirred up the people, and the elders, and the scribes. And coming upon him, they caught him and brought him to the Sän-hē'-drĭn. 13And they set up false witnesses, saying, This man does not stop speaking words that blaspheme this holy place and the Law. 14For we have heard him saying that Jesus the Nazarean will destroy this place, and will change the customs which Moses delivered to us. 15And all that sat in the Sän-hē'-drĭn, fastening their eyes upon him, saw his face as *if it were the* face of an angel.

CHAPTER 7

1Then the high priest said, Then are these things so? 2And *Stephen* said, Men! Brothers and fathers! Listen! The God of glory appeared to our father Abraham when he was in Mĕs-ō-pō-tā'-mĭ-ä before he lived in Haran, 3and said to him, "Go away from your country, and your kinfolk, and come into the land which I will show unto you" (See GENESIS 12:1). 4Then going out from *the* land of the Chaldeans [Käl-dē'-ănz], he lived in Haran. And after his father died, He moved him from there into this land in which you now live. 5And He gave him no inheritance in it, not even a foot-breadth. But *He* promised to give it to him for his own, and to his seed after him (at the time when he had no children).

6And God spoke in this way: That his seed shall be living in a strange land, and they will bring them into slavery and mistreat them four hundred years. 7And the nation to whom they shall be in slavery I will judge, said God, and after these things they shall come out and serve Me in this place. 8And He gave to him a covenant of circumcision. And so he fathered Isaac, and circumcised him the eighth day, and Isaac *fathered* Jacob, and Jacob the twelve pā-trī-ärchs. 9And moved with envy, the patriarchs sold Joseph into Egypt. 10But God was with him, and delivered him out of all his troubles, and gave him favor and wisdom before Pharaoh king of Egypt. And he made him governor over Egypt and all of his house. 11And there came a famine upon all the land of Egypt and Canaan [Kā'-nän], and great distress, and our fathers found no food. 12But Jacob, hearing that there was grain in Egypt, sent out our fathers the first time. 13And at the second time Joseph was made known to his brothers, and Joseph's kinsfolk became known to Pharaoh. 14And Joseph sent, calling for his father Jacob and all his kinsfolk (seventy-five souls in all). 15And Jacob went down into Egypt and died, he and our fathers. 16And they were carried over to Shechem [Shē'-kĕm], and were laid in the tomb which Abraham bought for a sum of money from the sons of Emmor, of Shechem.

17But as the time of the promise was drawing near (*the promise* which God had sworn to Abraham), the people increased and multiplied in

Egypt, [18]until another king arose—*one* who had not known Joseph. [19]*This one* acted slyly with our race, wickedly mistreating our fathers, causing them to put their babies outside so that they might not live.

[20]In this time Moses was born, and he was beautiful unto God and was nursed three months in the house of his father. [21]And when he was put outside, the daughter of Pharaoh took him up and brought him up for her own son. [22]And Moses was taught in all *the* wisdom of the Egyptians, and he was mighty in words and in deeds. [23]And when forty years was fulfilled to him, it came into his heart to see his brothers, the sons of Israel. [24]And seeing a certain one suffering wrong, he defended *him by* smiting the Egyptian, and he avenged him who was being mistreated. [25]For he thought that his brothers would understand that God by his hand was giving them their salvation. But they did not understand. [26]And the next day, also, he showed himself to them as they fought and urged them to peace, saying, Men! you are brothers, why do you wrong one another? [27]But he that was doing wrong to his neighbor pushed him away, saying, Who made you a ruler and judge over us? [28]Do you want to kill me in the way you killed the Egyptian yesterday?

[29]And at this saying Moses ran away and became a stranger in the land of Midian, where he fathered two sons. [30]And when forty years were fulfilled, an angel of *the* Lord appeared to him in the desert of Mount Sinai [Sȳ′-nȳ], in a flame of fire in a bush. [31]And Moses seeing *the fire* wondered at the sight. And *as* he was coming near to look, there came a voice of *the* Lord to him: [32]"I *am* the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses trembled, not daring to look. [33]And the Lord said to him, "Put off the shoes from your feet, for the place where you stand is holy ground." [34]"I have seen the affliction of My people in Egypt, and I have heard their groaning, and came down in order to take them out. And now come, I will send you into Egypt" (See Exodus 3:3-10). [35]This Moses whom they had refused, saying, Who made you a ruler and judge? —this one God sent *as* ruler and deliverer, by the hand of the Angel who appeared to him in the bush. [36]This one led them out, after working wonders and miracles in the land of Egypt and in the Red Sea and in the wilderness forty years.

[37]This is the Moses who said to the sons of Israel, *The* Lord your God will raise up a Prophet to you from among your brothers, *One* like me. You shall hear Him. [38]This is he who was in the con-grē-gā′-tion in the wilderness with the Angel who spoke to him in Mount Sinai and with our fathers. *This is he* who received living words to give to us—[39]to whom our fathers would not be obedient. But they pushed him away and turned their hearts back to Egypt, [40]saying to Aaron, Make us gods who will go before us—for we do not know what has happened to this

Moses who brought us out of the land of Egypt. [41]And they made a calf in those days and offered sacrifice to the idol and rejoiced in the works of their hands. [42]But God turned and delivered them up to serve the bodies of the sky, as it has been written in the book of the Prophets, "Did you offer slain beasts and sacrifices to Me forty years in the wilderness, O house of Israel? [43]And you took up the tent of Moloch [Mō'-lock] and the star of your god Remphan [Rĕm'-fân]—the figures which you made to worship them—and I will remove you beyond Babylon" (See AMOS 5:25). [44]*But* the tabernacle of witness was among our fathers in the wilderness, as He who spoke to Moses commanded him to make it according to the pattern which he had seen. [45]This *tabernacle* our fathers received in turn, bringing *it* in with Joshua when they took possession of the nations which God drove out from before the face of our fathers—until the days of David, [46]who found favor before God. And *he* asked to find a tabernacle for the God of Jacob, [47]but Solomon built Him a house.

[48]But the Most High does not dwell in temples made with hands—as the prophet says, [49]"Heaven is My throne, and earth *is* a footstool for My feet. What house will you build Me? says *the* Lord, or, Where is the place of My rest? [50]Has My hand not made all these things?" (See ISAIAH 66:1). [51]O you stiffnecked and uncircumcised in heart and ears! You always hold back against the Holy Spirit. As your fathers *were*, so *are* you. [52]Which one of the prophets did your fathers not persecute? And they killed the ones who preached before concerning the coming of the Just One—of whom you now have become betrayers and murderers!—[53]*you* who received the Law through orders of angels, and did not keep *it*.

[54]And hearing these things they were cut to their hearts and gnashed their teeth at him. [55]But being full of *the* Holy Spirit, looking into Heaven he saw the glory of God, and Jesus standing at the right hand of God. [56]*He* said, Behold! I see the heavens opened and the Son of man standing at the right hand of God. [57]And crying out with a loud voice, they held their ears and rushed upon him with one mind. [58]And throwing him out of the city, they stoned him. And the witnesses laid their clothes at the feet of a young man called Saul. [59]And they stoned Stephen praying, saying, Lord Jesus, receive my spirit. [60]Moreover, kneeling down, he cried with a loud voice, Lord, do not lay this sin to them. And when he had said this, he fell asleep.

CHAPTER 8

[1]And Saul was agreeing to his death. And there came on that day a great persecution against the church which was in Jerusalem. And they were all scattered throughout the countries of Judea and Sā-mâr'-i-ă, except the apostles. [2]And devout men buried Stephen and there was

great weeping over him. 3But Saul was ravaging the church. Entering house by house and dragging men and women, *he* delivered them up to prison.

4Therefore, they who had been scattered went everywhere preaching the Gospel, the Word. 5And Philip, going down to a city of Sā-mär'-ī-ā, preached Christ to them. 6And the people with one accord listened to the things spoken by Philip, when they heard and saw the miracles which he did. 7For unclean spirits came out from many of those who were possessed, crying with a loud voice. And many who were paralyzed and lame were healed. 8And there was great joy in that city.

9But a certain man, named Simon, had been using magic arts in the city before, and had been amazing the nation of Sā-mär'-ī-ā, declaring himself to be someone great. 10To whom they were all listening, both the small and the great, saying, This is the power of God, which *is* great. 11And they were giving attention to him because for a long time he had amazed them with the magic arts. 12But when they believed Philip preaching the Gospel – the things about the kingdom of God, and the name of Jesus Christ – they were baptized, both men and women. 13And Simon himself also believed. And when he had been baptized, he continued to follow Philip. And seeing miracles and great works of power being done, he was amazed. 14And when the apostles in Jerusalem heard that Sā-mär'-ī-ā had received the word of God, they sent Peter and John to them. 15And they, when they had come, prayed for them that they might receive the Holy Spirit – 16for as yet He had fallen upon none of them, but they had only been baptized into the name of the Lord Jesus. 17Then they laid hands upon them, and they received *the* Holy Spirit.

18And when Simon saw that the Holy Spirit was given through the laying on of the hands of the apostles, he offered them money, 19saying, Give me also this power, that on whomever I may lay hands, he may receive *the* Holy Spirit. 20But Peter said to him, May your money be destroyed with you, because you thought the gift of God could be gotten by money. 21You have neither part nor lot in this matter, for your heart is not right in the sight of God. 22Repent therefore of this your wickedness and pray God if indeed the thought of your heart may be forgiven to you. 23For I see that you are in the gall of bitterness and the bond of evil. 24And Simon answering them said, Pray to the Lord on my behalf, so that none of these things of which you have spoken may come upon me. 25Then when they had testified and preached the word of the Lord, they returned to Jerusalem. And they preached the Gospel in many villages of the Sā-mär'-ī-tāns.

26And an angel of *the* Lord spoke to Philip, saying, Arise, and go toward the south, on the way which goes down from Jerusalem to Gä'-zā

(the same is desert). 27And rising up, he went. And behold! an Ĕth-ĭ-ō'-pĭ-ăn man, a eū'-nūch, one in power under Căn'-dā-cē the queen of the Ē-thĭ-ō'-pĭ-ăns, who was over all her treasure, who had come to Jerusalem to worship 28and was returning. And sitting in his chariot, he was reading the prophet Ī-sā'-ī-ăh. 29And the Spirit said to Philip, Go near and join yourself to this chariot. 30And running near to him, Philip heard him reading the prophet Ī-sā'-ī-ăh, and said, Do you then know what you read? 31And he said, How could I unless someone should guide me? And he asked Philip to come up to sit with him. 32And the passage of the Scripture which he was reading was this, "He was led as a sheep to slaughter, and as a lamb dumb before his shearer, so He does not open His mouth. 33In His humiliation His judgment was taken away, and who shall declare His generation? for His life is taken from the earth" (See ISAIAH 53:7). 34And the eunuch [yoū-nŭck] answering to Philip said, I pray you, about whom does the prophet say this? about himself, or about some other? 35And Philip opened his mouth, and beginning from this Scripture preached to him the Gospel *of* Jesus.

36And as they were going along the way, they came upon a certain water, and the eunuch said, Look, *here is* water. What keeps me from being baptized? 37*And Philip said, If you believe from the whole heart, it is lawful. And answering he said, I believe Jesus Christ to be the Son of God.* 38And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him. 39And when they came up out of the water, *the* Spirit of *the* Lord took Philip away, so that the eunuch saw him no more, for he went his way rejoicing. 40And Philip was found at Ā-zō'-tŭs, and passing through he preached the Gospel to all the cities until he came to Caesarea [Sĕe-zā-rē'-ā].

CHAPTER 9

1But Saul, still breathing out threatenings and murder against the Lord's disciples, went to the high priest 2asking for letters from him to the synagogues at Dă-măs'-cŭs, so that if he found any who were of the Way, whether men or women, he might bring *them* bound to Jerusalem. 3But in going, he drew near to Dă-măs'-cŭs, and suddenly a light from heaven shone round about him. 4And he fell down on the ground and heard a voice saying to him, Saul, Saul, why do you persecute Me? 5And he said, Who are you, lord? And the Lord said, I am Jesus whom you persecute. *It is* hard for you to kick against the goads. 6And trembling and amazed he said, Lord, What do you want me to do? And the Lord *said* to him, Get up and go into the city and you will be told what you should do. 7But the men who were traveling with him stood speechless, hearing indeed the voice, but seeing no one. 8And Saul rose up from the ground, and his eyes being opened, he saw no one. But lead-

ing him by the hand, they brought him to Dă-măs'-cūs. [9]And he was three days without seeing and did not eat or drink.

[10]And there was a certain disciple in Dă-măs'-cus, named Ăn-ă-nī'-ăs. And the Lord said to him in a vision, Ăn-ă-nī'-ăs! And he said, Behold me, Lord. [11]And the Lord *said* to him, Get up! go into the street called Straight *Street* and ask in the house of Judas for one named Saul of Tär'-sūs: for behold, he prays. [12]And he has seen in a vision a man named Ăn-ă-nī'-ăs coming in and putting a hand upon him, so that he might see. [13]And Ăn-ă-nī'-ăs answered, Lord, I have heard from many about this man, how many evils he has done to Your saints in Jerusalem. [14]And here he has authority from the chief priests to chain all who call upon Your name. [15]And the Lord said to him, Go! For this man is a chosen vessel to Me, to bear My name before nations and kings and *the* sons of Israel. [16]For I will show him how much he must suffer for My name. [17]And Ăn-ă-nī'-ăs went away and entered into the house. And laying his hands on him, he said, Brother Saul, the Lord has sent me – Jesus who appeared to you in the way in which you came – in order that you might receive your sight and be filled with the Holy Spirit. [18]And immediately something like scales fell from his eyes, and he instantly saw again.

And rising up, *he* was baptized. [19]And taking food, he was strengthened. And Saul was with the disciples at Dă-măs'-cūs certain days. [20]And immediately he preached Christ in the synagogues, that He is the Son of God. [21]And all those who heard were amazed and said, Is this not he who destroyed those who called on this Name in Jerusalem? and *who* had come here for this, that he might bring them chained to the chief priests? [22]But Saul increased the more in strength, and confounded the Jews who lived in Dă-măs'-cūs, proving *to them* that this is the Christ. [23]Now when many days were fulfilled, the Jews plotted together to kill him. [24]But their plot became known to Saul. They were also watching the gates both day and night, so that they might kill him. [25]But the disciples, taking him by night, let him down through the wall, lowering him in a basket.

[26]And after Saul had come to Jerusalem, he tried to join himself to the disciples, but they were all afraid of him, not believing that he was a disciple. [27]But Barnabas took him and brought him to the apostles and told them how he had seen the Lord in the way, and that He spoke to him – and how he had spoken boldly in Dă-măs'-cūs in the name of Jesus. [28]And he was with them, coming in and going out in Jerusalem, speaking boldly in the name of the Lord Jesus. [29]And he spoke and reasoned with the Hellenists; but they undertook to kill him. [30]But when the brothers knew it, *they* brought him down to Caē-să-rē'-ă, and sent him away to Tär'-sūs. [31]Then indeed the churches through all of Judea

and Galilee and Să-mâr'-ī-ā had peace—being built up and walking in the fear of the Lord and in the comfort of the Holy Spirit, *they* were multiplied.

[32]Now it came to pass that Peter, passing through all *the places,* went down also to the saints that lived at Lŷd'-dā. [33]And he found there a certain man named Ē-nē'-ās, who had been lying on a bed for eight years, being paralyzed. [34]And Peter said to him, Ē-nē'-ās, Jesus the Christ heals you! Get up and spread *a bed* for yourself. And he rose up immediately. [35]And all of those living in Lŷd'-dā and Sâr'-ōn saw him and turned to the Lord.

[36]And there was a certain disciple at Jop'-pā named Tăb'-ī-thā (which means she was called Dôr'-cās). She was full of good works and of kind-hearted acts which she did. [37]And it happened in those days that she became sick and died. And after they had bathed her, they put her in an upper room. [38]And as Lŷd'-dā was near to Jŏp'-pā, *and* the disciples had heard that Peter was there, they sent two men to him asking him to come to them without delay. [39]And Peter rose up and went with them. When he had come, they brought him into the upper room. And all the widows stood beside him, weeping and showing coats and clothes which Dorcas was making with them. [40]But Peter put them all out and kneeled down and prayed. Then turning to the body, he said, Tăb'-i-thā, Arise! And she opened her eyes, and, seeing Peter, she sat up. [41]And he gave her his hand and raised her up, and when he had called the saints and the widows back, he showed her alive. [42]And it became known throughout all Jŏp'-pā, and many believed on the Lord. [43]And it came to pass that he stayed many days in Jŏp'-pā with a certain tanner named Simon.

CHAPTER 10

[1]And there was a certain man in Cæ-să-rē'-ā named Cornelius, a captain of the Italian Band. [2]*He was* pious and feared God with all his house, doing also many good deeds unto the people, and praying *to* God continually. [3]About the ninth hour of the day he saw in a vision plainly an angel of God coming to him, and saying to him, Cornelius! [4]And when he looked earnestly on him, he was afraid and said, What is it, lord? And he said to him, Your prayers and your charity have come up for a memorial before God. [5]And now send men to Joppa, and send for Simon whose last name is Peter. [6]He stays with one Simon, a tanner, whose house is by *the* sea. He shall tell you what you ought to do. [7]And when the angel who spoke to Cornelius went away, he called two of his servants and a pious soldier from among those who always waited on him. [8]And after he told them all things, he sent them to Joppa.

[9]And on the next day, as these *men* were traveling and drawing near to the city, Peter went up on the housetop to pray, about the sixth hour. [10]And he became very hungry and wanted to eat. But as they were making ready, a trance fell upon him, [11]and he saw heaven opened up. And *he saw* a certain vessel coming down upon him, like a great sheet bound by *the* four corners. And *it was* let down on the earth, [12]in which were all kinds of four-footed animals of the earth and the wild beasts, and creeping things, and the birds of the sky. [13]And a voice came to him *saying*, Get up, Peter, kill, and eat. [14]But Peter said, Oh no, Lord, for I never have eaten anything common or unclean. [15]And a voice *came* again the second time to him *saying*, What God has made clean, you do not make common. [16]And this took place three times, and *then* the vessel was again taken up into heaven. [17]And even as Peter was bewildered as to what the vision which he saw might mean, then behold! the men who were sent from Cornelius (having asked for the house of Simon), stood at the gate. [18]And *they* called out asking if Simon, whose last name was Peter, was staying there.

[19]And even while Peter thought upon the vision, the Spirit said to him, Behold! three men are looking for you. [20]But arise and go down and go with them, doubting nothing, for I have sent them. [21]And Peter went down to the men who were sent to him from Cornelius, and said, Behold! I am he whom you seek. Why did you come? [22]And they said, Cornelius, a captain, a righteous and God-fearing man, also one well spoken of by all the nation of the Jews, was warned by a holy angel to send for you *to come* to his house, and to hear words from you. [23]Then he called them in and housed them. And on the next day Peter went away with them, and some of the brothers from Joppa went with him. [24]And on the next day they entered Caē-sā-rē'-ā. And Cornelius was expecting them, having called together his close friends and relatives. [25]And as Peter was coming in, Cornelius met him, falling down at his feet, worshipping. [26]But Peter raised him up, saying, Stand up, I myself also am a man.

[27]And talking with him he went in, and he found many gathered together. [28]And he said to them, You know that it is not lawful for a Jewish man to go with or come near to one of another race. But God taught me not to call any man common or unclean. [29]Therefore when I was sent for, I came without doubt. I ask, therefore, for what reason did you send for me? [30]And Cornelius said, Four days ago until this hour, I was fasting, and *at* the ninth hour praying in my house, and behold! a man stood in front of me in bright clothing. [31]And he said, Cornelius, your prayer was heard and your kindhearted deeds were remembered before God. [32]Therefore send to Joppa, and call for Simon, whose last name is Peter. He is staying in Simon's house, a tanner, by the sea.

When he comes, he will speak to you. 33So, I immediately sent to you, and you did well to come. Now then we are all present before God to hear all things that God has commanded you. 34And Peter, opening his mouth said, Truly I see that God is not a respecter of persons, 35 but in every nation he who fears Him and works righteousness is acceptable to Him. 36The word which He sent to the sons of Israel, preaching the Gospel, peace by Jesus Christ (He is Lord of all!) you know. 37*It is* the message which came throughout all Judea, having begun from Galilee after the baptism which John preached: 38That God anointed Jesus (who was from Nazareth) with the Holy Spirit and with power. *He* went about doing good and healing all that were pressed down by the devil, because God was with Him. 39And we are witnesses of all things which He did, both in the country of the Jews, and in Jerusalem; whom they killed *by* hanging *Him* on a tree. 40This One God raised up on the third day and caused Him to be seen, 41not to all the people, but to witnesses who had been chosen before by God – even to us who ate with Him and drank with Him after He had risen from *the* dead. 42And He commanded us to preach to the people and to fully testify that it is He who has been appointed by God to be the Judge of living and dead. 43All the prophets bear witness to Him, that through His name everyone that believes on Him receives remission of sins.

44Even while Peter was speaking these words, the Holy Spirit fell upon all those hearing the word. 45And those of the circumcision-believers (those who came with Peter) were amazed that the gift of the Holy Spirit had also been poured out upon the Gentiles. 46For they heard them speaking with languages and magnifying God. Then Peter answered, 47Can anyone forbid water, that these should not be baptized who have received the Holy Spirit even as we also? 48And he commanded them to be baptized in the name of the Lord. Then they begged him to stay certain days.

CHAPTER 11

1And the apostles and brothers who were in Judea heard that the Gentiles received the word of God also. 2And when Peter went up to Jerusalem, they of the circumcision contended with him, 3saying, You went in to men not circumcised and ate with them. 4But Peter began explaining to them in order, saying, 5I was in the city of Joppa praying. And in a trance I saw a vision *of* a certain vessel like a great sheet coming down, lowered by *its* four corners out of heaven. And it came as far as me. 6Looking into *it*, I considered, and I saw the four-footed animals of the earth, and the wild beasts, and the creeping things, and the birds of the sky. 7And I heard a voice saying to me, Arise, Peter! kill and eat. 8But I said, Not so, Lord! for nothing common or unclean has entered my mouth. 9But a voice answered me the second time out of heaven,

What God made clean, you do not make common. [10]And this took place three times, and all was again drawn up into the sky. [11]And behold! immediately three men stood at the house where I was, having been sent from Caĕ-sā-rē'-ā to me.

[12]And the Spirit said for me to go with them, doubting nothing. And these six brothers also went with me, and we entered into the house of the man. [13]And he told us how he saw the angel standing in his house and saying to him, Send men to Joppa, and send for Simon, who is surnamed Peter. [14]*He* shall speak words to you whereby you and all your house shall be saved. [15]And as I began to speak, the Holy Spirit fell upon them also, even as upon us in *the* beginning. [16]And I remembered the word of *the* Lord, how He said, John indeed baptized with water, but you shall be baptized with *the* Holy Spirit. [17]If then God gave the same gift to them as also to us, when we had believed on the Lord Jesus Christ, who was I to be able to withstand God? [18]And hearing these things, they were silent and glorified God, saying, Then truly God gave repentance unto life to the Gentiles also.

[19]Then, indeed, they who were scattered abroad by the pĕr-sē-cū'-tion that took place over Stephen passed through to Phenicia [Fē-nĭsh'-ya], and Cyprus, and Antioch, preaching the word to no one except to Jews only. [20]But certain ones of them were men of Cyprus and Cȳ-rē-nē who, coming into Antioch, spoke to the Greek-speaking Jews, preaching the Gospel *of* the Lord Jesus. [21]And *the* hand of *the* Lord was with them, and a great number turned to the Lord, believing.

[22]And the news about them was heard in the ears of the church which was in Jerusalem. And they sent out Barnahas to go as far as Antioch. [23]*He* rejoiced when he had come and had seen the grace of God and encouraged them all to cleave to the Lord with purpose of heart. [24]For he was a good man and full of *the* Holy Spirit and of faith. And a great multitude was added to the Lord. [25]And Barnabas went out to Tarsus to look for Saul, [26]and when he had found him, he brought him to Antioch. And it came to pass that they gathered together in the church a whole year and taught a great multitude. And the disciples were first called Christians in Antioch.

[27]And in these days prophets came down from Jerusalem to Antioch. [28]And one named Ăg'-ă-bŭs rose up from among them and showed by the Spirit that a great famine was about to come over the whole world – which also came to pass in the time of Claudius Caesar. [29]And every one *of* the disciples decided to send relief to the brothers living in Judea, as much as anyone was able – [30]which they also did, sending *it* to the elders by the hand of Barnabas and Saul.

CHAPTER 12

[1]And at that time Herod the king put forward his hands to do evil to some of those of the church. [2]And he killed James, the brother of John, with the sword. [3]And seeing that it was pleasing to the Jews, he went further to lay hold on Peter too. And then were the days of unleavened bread. [4]When *he* had caught *Peter* too, he put *him* in prison, delivering him to four sets of four soldiers each to guard him, intending to bring him out to the people after the Passover. [5]Then, indeed, Peter was kept in the prison, but the church prayed fervently to God for him. [6]But when Herod was about to bring him out, in the same night Peter was sleeping between two soldiers, bound with two chains, and there were guards keeping the prison in front of the *cell* door.

[7]And behold! an angel of *the* Lord stood by, and a light shone in the building. And hitting Peter on the side, he wakened him, saying, Get up quickly! And the chains fell off from *his* hands, and the angel said to him, Dress yourself, and put on your sandals—and he did so. [8]And he says to him, Put your robe around *you* and follow me. [9]And he followed him, going out. And *he* did not realize this which was happening by means of the angel was really true, but thought he saw a vision. [10]And passing through the first guard, and the second, they came to the iron gate that leads into the city, which opened to them of its own accord. And going out, they went on through one street, and suddenly the angel left him. [11]Now coming to himself, Peter said, Now I know truly that the Lord sent out His angel and delivered me out of *the* hand of Herod and *from* all the hope of the people of the Jews.

[12]And considering *it*, he came to the house of Mary the mother of John, who is surnamed Mark, where many were gathered together and praying. [13]And when Peter knocked at the door of the gate, a girl named Rhoda came to see who was at the door. [14]And recognizing the voice of Peter, she did not open the gate for pure joy. But running inside she told them of Peter standing in front of the gate. [15]But they said to her, You are crazy. But she insisted it was so. And they said, It is his angel. [16]But Peter still kept on knocking. And when they opened up, they saw him and were amazed. [17]But waving to them with his hand to be silent, he told them how the Lord brought him out of the prison. And he said, Go tell these things to James, and to the brothers. And going out, he went into another place.

[18]And day coming, there was no small stir among the soldiers. What then had become *of* Peter? [19]And Herod, after searching for him and not finding him, examined the guards. *And* he commanded *them* to be led away *to death*. And going down from Judea to Caë-sâ-rê'-â, he stayed *there*. [20]And Herod was bitterly displeased with the Ty'-ri-ăns

and Sī-dō'-nī-āns. But they (having made a friend of Blastus, who was over the bedchamber of the king) came to *Herod* all together and sought peace, because their country was fed by the king's *country*. [21]And on an appointed day, Herod *was* dressed up in royal clothing and was sitting upon the throne, making a speech to them. [22]And the people were crying out, *It is* the voice of a god, and not of a man! [23]But immediately an angel of *the* Lord struck him because he did not give the glory to God. And he died, being eaten of worms.

[24]But the word of God grew and multiplied. [25]And Barnabas and Saul came back from Jerusalem, having completed their mission, taking with them John also, who was surnamed Mark.

CHAPTER 13

[1]Now there were certain prophets and teachers there in the church in Antioch: Both Barnabas and Simeon (who was called Niger), and Lucius the Cy-rēn'-ī-ān, and Măn'-ā-ēn (the foster-brother of Herod the tetrarch), and Saul. [2]And as they were doing service to the Lord, and fasting, the Holy Spirit said, Now separate both Barnabas and Saul to Me, for the work to which I have called them. [3]Then when they had fasted and prayed and had laid hands on them, they let *them* go. [4]Then they went down to Seleucia [Sē-loose'-yä], having been truly sent forth by the Holy Spirit, and from there sailed away to Cyprus. [5]And coming into Săl'-ā-mus, they preached the word of God in the synagogues of the Jews. And they also had John *as* a minister.

[6]And passing through the island as far as Paphos [Pāy'-foss], they found a certain magician (a false prophet—a Jew whose name was Bär-jē'-sūs) [7]who was with the governor, Ser'-gī-ŭs Paul'-ūs, an intelligent man. *He* called Barnabas and Saul to *him*, asking to hear the word of God. [8]But there Ē'l-ў-mās the magician (for so is the meaning of his name) withstood them, wanting to turn away the governor from the faith. [9]But Saul (*who is* also Paul), being filled with *the* Holy Spirit, and fastening his eyes on him, [10]said, O son of *the* devil, full of all trickery and cunning, enemy of all righteousness, will you not stop twisting the right ways of *the* Lord? [11]And now behold! *the* hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for some time. And immediately a mist and darkness fell upon him, and he went about asking some to lead him by the hand. [12]Then seeing what had happened, the governor believed, being gladly amazed at the teaching of the Lord.

[13]Paul and those with *him* sailed from Pā'-phōs and came to Perga of Pamphylia [Păm-fil'-ī-ā]. And John left them and returned to Jerusalem. [14]But after passing through from Perga, they came to Antioch of Pisidia. And going into the synagogue on the Sabbath day, they sat

down. [15]And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, Men! Brothers! if there is among you a word of encouragement to the people, say on. [16]And Paul rose up and made a signal with his hand, saying, Men! Israelites! and those fearing God, listen! [17]The God of this people Israel chose out our fathers, and lifted up the people in their stay in the land of Egypt. And *He* brought them out of it with a high arm, [18]and He endured their manners about *the* time of forty years in the desert. [19]And having destroyed seven nations in the land of Canaan, He gave their land to them by lot. [20]And after these things, about four hundred and fifty years, He gave judges until Samuel the prophet. [21]And then they asked for a king, and God gave Saul to them, *the* son of Kish, a man of the tribe of Benjamin, for forty years. [22]And after taking him away, He raised up David for their king—to whom also He witnessed and said, I found David the son of Jesse a man according to My own heart, who shall do all My will. [23]Of the seed of this man, according to promise, God raised up a Saviour unto Israel, Jesus—[24]after John had first preached a baptism of repentance to all the people of Israel before His coming. [25]And as John was finishing his course, he said, Who do you think that I am? I am not *He!* but behold! He comes after me, of whom I am not worthy to loose the sandal of His feet.

[26]Men! Brothers! sons of the race of Abraham, and those among you fearing God! The word of this salvation was sent to you. [27]For those living in Jerusalem and their rulers, not knowing Him, nor the voices of the prophets who are being read on every Sabbath, they have fulfilled *them* in condemning *Him*. [28]And no one finding any cause of death *in Him*, they begged Pilate to put Him to death. [29]And when they finished all things that had been written about Him, taking Him down from the tree, they laid Him in a tomb. [30]But God raised Him from among *the* dead, [31]*and He* was seen for many days by those who came up with Him from Galilee to Jerusalem—who are His witnesses to the people.

[32]And we preach to you the Gospel, the promise made to the fathers, [33]that God has raised up Jesus and has fulfilled this to us, their children. As it has been written in the second Psalm also "You are My Son. Today I have begotten You" (See PSALM 2:7). [34]And that He raised Him from among the dead, never more to return to corruption, He spoke in this way: "I will give to you the sure mercies of David" (See ISAIAH 55:3). [35]Therefore He also says in another *Psalm*, "You will not allow Your Holy One to see corruption" (See PSALM 16:10). [36]For when he had served his own generation by the will of God, David died and was added to his fathers, and he did see corruption. [37]But He whom God raised up did not see corruption! [38]Therefore, Men! Brothers! Let it be known to you that through this One remission of sins is preached. [39]And in Him everyone who believes is justified

from all things from which you were not able to be justified by the law of Moses.

40Take care, therefore, that it may not come upon you which has been spoken in the prophets— 41"Behold, you despisers! and wonder and perish, for I work a work in your days, a work which you in no way would believe, *not even* if one should declare it to you" (See HABAKKUK 1:5). 42But after the Jews left the synagogue, the Gentiles asked that these words be spoken to them on the next Sabbath. 43And after the synagogue had broken up, many of the Jews and the devoted converts followed Paul and Barnabas—who, speaking to them, persuaded them to continue in the grace of God.

44And on the coming Sabbath, almost all the city was gathered together to hear the word of God. 45But seeing the multitudes, the Jews were filled with envy and denied the things spoken by Paul, opposing and blaspheming. 46But speaking boldly, Paul and Barnabas said, *It* was right that the word of God should be spoken to you first, but because you thrust it away, and you do not judge yourselves worthy of everlasting life, behold! we turn to the Gentiles. 47For so the Lord has commanded us: "I have set Thee for a light of *the* Gentiles, that Thou *mightest* be for salvation to the uttermost part of the earth" (See ISAIAH 49:6).

48And the Gentiles hearing *this* rejoiced and glorified the word of the Lord—and as many as were ordained to eternal life believed. 49And the word of the Lord was spread abroad through all that country. 50But the Jews stirred up the devoted and honorable women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and they expelled them out of their borders. 51But shaking off the dust of their feet against them, they came to Iconium [Ī-kō′-nī-ŭm]. 52And the disciples were filled with joy and *the* Holy Spirit.

CHAPTER 14

1And it came to pass that they entered together into the synagogue of the Jews in Iconium and spoke so that a great multitude believed, both of Jews and Grecian Jews. 2But the unbelieving Jews stirred up the souls of the Gentiles, making them evil-hearted against the brethren. 3Therefore they stayed a long time, speaking boldly in the Lord, who bore witness to the word of His grace, giving miracles and wonders to be done through their hands.

4And the multitude of the city was divided, and some were with the Jews, and some with the apostles. 5And when there was an attack of both the Gentiles and Jews, with their rulers, in order to abuse and to stone them, 6they became aware *of it* and escaped to the cities of Ly-

caonia [Lȳ-kāy-ō′-nī-āh], Lystra [Lĭs′-tră], and Derbe, and the country around there. 7And they preached the Gospel there.

8And a certain man who had never walked was sitting in Lystra, having no strength in his feet, being lame from his mother's womb. 9This man heard Paul speaking. And *Paul* fastened his eyes upon him, *for* he saw that he had faith to be healed. 10And he said with a loud voice, Stand up on your feet! And he jumped up and walked. 11And when the people saw what Paul did, they lifted up their voice in the Lycaonian [Lȳ-kāy-ōwn′-yăn] language, saying, The gods have become like men and have come down to us. 12And Barnabas they called Zeus, and Paul, Hermes, because he was the leader in speaking.

13And the priest of Zeus, who was before the city, bringing up oxen and garlands to the gates, along with the people, wanted to sacrifice. 14And hearing *this,* Barnabas and Paul tore their clothes and rushed into the crowd, crying out 15and saying, Men! why do you do these things? We also are men with feelings like you, preaching the Gospel to you in order to turn you from these worthless things to the living God—who made the heaven and the earth and the sea, and all the things in them—16who in the past ages allowed all the nations to go on in their own ways, 17although He truly did not leave Himself without witness, doing good *by* giving rains from Heaven to us, and fruitful seasons, and filling our hearts with food and gladness. 18And saying these things, they barely stopped the people from sacrificing to them.

19But Jews from Antioch and Ĭ-cō′-nī-ŭm came there, and having persuaded the people, they stoned Paul and drew him outside the city, supposing him to have died. 20But the disciples gathered around him, and he rose up and went into the city. And on the next day he went away with Barnabas to Derbe. 21And having preached the Gospel to that city, and having taught many, they returned again to Lystra and Iconium and Antioch—22confirming the souls of the disciples, encouraging them to continue in the faith, and that through many afflictions we must enter into the kingdom of God. 23And after electing elders for them in every church, and praying, with fastings, they gave them to the Lord, on whom they had believed. 24And passing through Pī-sīd′-ī-ă, they came to Pamphylia [Păm-fĭl′-ī-ā], 25and after they had spoken the word in Perga, they came down to Ăt-tă′-lī-ă. 26And from there they sailed to Antioch, from where they had been delivered up to the grace of God for the work which they had completed. 27And having come and gathered together the church, they reported all that God did with them, and that He opened a door of faith to the Gentiles. 28And they stayed there for some time with the disciples.

CHAPTER 15

[1]And certain ones who had come down from Judea were teaching the brothers, *saying,* Unless you are circumcised according to the custom of Moses, you cannot be saved. [2]Therefore, after an uproar had taken place and after Paul and Barnabas had much discussion with them, they appointed Paul and Barnabas, and certain others from among them, to go up to the apostles and elders in Jerusalem about this question. [3]Then, indeed, having been sent by the church, they passed through Phenicia [Fē-nĭsh'-yā] and Samaria telling of the conversion of the Gentiles. And they caused great joy to all the brothers. [4]And coming to Jerusalem, they were welcomed gladly by the church and the apostles and the elders. And they made known all that God did with them.

[5]And there were certain believers from the sect of the Pharisees who rose up and said, It is only right to circumcise them and command *them* to keep the law of Moses. [6]And the apostles and the elders were gathered together to see about this matter. [7]And after there had been much talk, Peter rose up and said to them, Men! Brothers! You know that from early days from among us God chose that the Gentiles were to hear the word of the Gospel by my mouth, and to believe. [8]And the heart-knowing God bore witness to them, giving to them the Holy Spirit, even as also to us. [9]And *also He* put no difference between us and them, for He had made their hearts pure by faith. [10]Now, therefore, why do you tempt God, to put a yoke upon the neck of the disciples? *a yoke* which neither our fathers nor we were able to bear? [11]But we believe through the grace of *the* Lord Jesus Christ, to be saved in the same manner as they also.

[12]And all the multitude kept silence and heard Barnabas and Paul telling what miracles and wonders God did among the Gentiles by them. [13]And after they were silent, James answered, saying, Men! Brothers! hear me. [14]Simon *Peter* has said how God at first looked out in order to take out of the Gentiles a people for His name. [15]And with this agree the words of the prophets: as it has been written, [16]"After these things I will return and will build again the tabernacle of David which has fallen. And I will build the ruins of it again, and I will set it up, [17]so that the men who are left may seek out the Lord, and all the Gentiles upon whom My name has been called, says the Lord, who is doing all these things" (See AMOS 9:11, 12). [18]All His works are known to God from eternity. [19]Therefore I judge: *We are* not to trouble those who from the Gentiles turn to God; [20]but to write to them to abstain from the unclean things of the idols and from fornication and from things strangled and from blood. [21]For Moses from ages past has those preaching him in the synagogues, being read in the synagogues every Sabbath.

[22]Then it seemed good to the apostles and to the elders, with the whole church, to send men chosen from among them to Antioch with Paul and Barnabas. *They sent* Judas (whose last name was Barsabas) and Silas, chief men among the brothers, [23]writing thus by their hand: The apostles and the elders and the brothers to *those* in Antioch and Syria and Cilicia. Brothers from among the Gentiles, greeting: [24]Inasmuch as we have heard that certain ones who went forth from us troubled you by words, unsettling your souls, saying, Be circumcised and keep the Law — to whom we gave no command — [25]it seemed good to us, having come together with one accord, to send chosen men to you with our beloved Barnabas and Paul — [26]men who have given up their lives for the name of our Lord Jesus Christ. [27]We have sent therefore Judas and Silas, and they by word will tell *you* the same things. [28]For it seemed good to the Holy Spirit and to us to lay no further burden upon you than these needful things: [29]to abstain from things sacrificed to idols and from blood and from what is strangled and from fornication, from which if you keep yourselves, you will do well. Farewell.

[30]They, therefore, being let go, went to Antioch. And gathering the multitude together, *they* delivered the letter. [31]And having read *it*, they rejoiced at the comfort. [32]And Judas and Silas also, being themselves prophets, encouraged the brethren through much discussion and strengthened *them*. [33]And after some time had passed, they were let go in peace from the brothers to the apostles. [34]But it seemed good to Silas to stay there. [35]And Paul and Barnabas stayed in Antioch, with many others also, teaching and preaching the Gospel, the word of the Lord.

[36]But after some days Paul said to Barnabas, Now then, let us go back and search out our brothers in every city in which we have preached the word of the Lord, *to see* how they are. [37]And Barnabas planned to take John, the *one* called Mark. [38]But Paul did not think it good to take him who withdrew from them from Păm-phȳl'-ī-ă and did not go with them to the work. [39]Therefore there arose a sharp fit of anger so that they parted from one another. And Barnabas, taking Mark, sailed to Cyprus. [40]But Paul, choosing Silas, went forth after being commended to the grace of God by the brothers. [41]And he went through Syria and Cilicia [Sy-lĭsh'-yă], making the churches strong.

CHAPTER 16

[1]And he came to Dĕr'-bē and Lystra [Lĭss'-trăh]. And behold! a certain disciple was there, named Timothy (*the* son of a certain woman who was a believing Jewess, but *his* father *was* a Greek). [2]*He* was well reported of by the brothers in Lȳs'-tră and Ī-cŏn'-ī-ŭm. [3]Paul wanted this one to go with him, and he took and circumcised him on account of

the Jews who were in those places—for they all knew that his father was a Greek.

4And as they were passing through the cities, they delivered to them the commandments to keep, *those* decided on by the apostles and elders in Jerusalem. 5Then, truly, the churches were made stronger in the faith and increased in number every day. 6And having passed through Phrÿg'-ĭ-ā and the country of Galatia [Gā-lā'-shăh], they were forbidden by the Holy Spirit to preach the word in Asia. 7After coming down to Mysia [Mĭsh'-yăh] they were trying to go on to Bithynia [Bĭ-thĭn'-yăh], but the Spirit did not allow them. 8And passing by Mÿs'-ĭ-ā, they came down to Trō'-ās. 9And a vision appeared to Paul during the night: A certain man of Macedonia [Măss-ē-dō'-nĭ-ăh] was standing and calling to him, saying, Cross over into Măc-ē-dō'-nĭ-ā! Help us! 10And when he saw the vision, we immediately tried to go into Măc-ē-dō'-nĭ-ā, feeling sure that the Lord had called us to preach the Gospel to them.

11Therefore, after sailing from Trō'-ās, we came with a straight course to Samothracia [Săm-ō-thrā'-shăh]. And on the next day *we came* to Nē-ă'-pō-lĭs, 12and from there to Philippi [Fĭl'-ĭp-pī], which is the chief city of *that* part of Măc-ē-dō'-nĭ-ā, a colony. And we were staying in this city for some days. 13And on the day of the Sabbath, we went outside the city by a river, where it was the custom for prayer to be made. And sitting down, we spoke to the women who came together there. 14And a certain woman, named Lydia [Lĭd'-yăh], a seller of purple *cloth*—who was from the city of Thÿ-ă-tī'-ră—who worshipped God, was listening: whose heart the Lord opened in order to pay attention to the things which Paul preached. 15And when she and her household had been baptized, she begged us, saying, If you have judged me to be faithful to the Lord, come into my house and stay. And she compelled us.

16And as we were going to prayer, a certain young girl met us—one who had a spirit which could divine things, who brought much gain to her masters by divining. 17Following Paul and us, she cried out, saying, These men are servants of the Most High God, who show to us the way of salvation. 18And this she did for many days. But Paul, being grieved, turning to the spirit said, I command you in the name of Jesus Christ to come out of her. And it came out the same hour. 19And seeing that the hope of their gain was gone, her masters caught Paul and Silas and dragged them into the market place before the rulers. 20And bringing them up to the judges, they said, These men, who are Jews, trouble our city, 21and they teach customs which it is not lawful for us to receive nor to do, being Romans. 22And the multitude rose up together against them. And the judges, after tearing their clothes off them, commanded *them* to be beaten with rods. 23And after they laid on them many stripes, they threw them into prison, warning the jailor to keep

them safely. 24After getting such a warning, he shoved them into the inner prison and fastened their feet to the wood *stocks.*

25And towards midnight Paul and Silas were praying and singing hymns to God, and the prisoners listened to them. 26Then suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and all of the bonds were loosened. 27And the jailor being awakened out of sleep, and seeing the doors of the prison opened, drawing a sword was about to kill himself — supposing the prisoners had escaped. 28But Paul called out with a loud voice saying, Do no harm to yourself! for we are all here. 29And he, after he had called for lights, rushed in and fell trembling in front of Paul and Silas.

30And after he had brought them out, he said, Sirs, what must I do to be saved? 31And they said, Believe on the Lord Jesus Christ and you shall be saved, you and your household. 32And they spoke to him the word of the Lord, and to all those in his household. 33And taking them in that hour of the night, he washed *dirt* from the stripes. And he and all *who were* his were baptized at once. 34And bringing them into his own house, he laid a table *for them,* and rejoiced with all *his* household, having believed in God.

35And when day had come, the judges sent the floggers saying, Let those men go. 36And the jailor spoke these words to Paul, The judges have sent to say that you may be set free. Now, then, when you go, go in peace. 37But Paul said to them, They have had us publicly beaten, we who are Romans and not found guilty, and they threw us into prison. And now they secretly throw us out! No indeed! But let them come themselves and bring us out. 38And the floggers reported these words to the judges. And when they heard that they were Romans, they were afraid. 39They came and appealed to them. And they brought them out and begged them to go out of the city. 40And when they had left the prison, they came to Lydia's. And when they had seen the brothers, they comforted them and went away.

CHAPTER 17

1And after they had traveled through Am-phīp'-ō-lĭs and Ap-ōl-lō'-nī-ă, they came to Thĕss-ă-lō-nī'-cā, where the Jews' synagogue was. 2And according to the custom with Paul, he went in to *talk to* them. And for three sabbaths he reasoned with them from the Scriptures, 3opening and setting out that the Christ must needs have suffered and to have risen from among *the* dead — and that this Jesus whom I preach unto you is the Christ.

[4]And some of them were persuaded and joined themselves to Paul and Silas. And a great many of the Greeks who worshiped, and quite a few of the leading women *were persuaded.* [5]But the unbelieving Jews became jealous and took some evil men from the market-loafers and collected a crowd. And they set the city in an uproar. And setting themselves against Jā'-son's house, they tried to bring them out to the people. [6]But not finding them, they dragged Jason and some of the brothers before the city judges, crying out, Those who have turned the world upside down have come here too, [7]and Jason has received *them.* And all of these do things contrary to the commandments of Caesar, saying there is another king — Jesus. [8]And they stirred up the people and the city judges who heard these things. [9]But after they had taken bond from Jason and the rest, they let them go.

[10]But the brothers immediately sent both Paul and Silas away by night to Bē-rē'-ā. *They,* when they arrived, went into the synagogue of the Jews. [11]And these were more noble-minded than those in Thēs'-sā-lō-nī'-cā. *For they* received the word with all readiness, daily searching the Scriptures *to see* if these things were so. [12]Then, indeed, many of them believed, and quite a few of the honorable Greek women and men. [13]But when the Jews from Thēs'-sā-lō-nī'-cā found out that the word of God was preached by Paul in Bē-rē'-ā also, they came there too, stirring up the people. [14]And then immediately the brothers sent Paul away to go toward the sea, but both Silas and Timothy stayed there. [15]And those bringing Paul brought him to Āth'-ēns. And after they had received a command to Silas and Timothy, that they should come to him as quickly as possible, they went away.

[16]But waiting for them in Āth'-ēns, Paul saw the city was full of idols, and his spirit was sharply stirred within him. [17]Then truly he reasoned in the synagogue with the Jews, and with those who worshiped, and with those he met with in the marketplace every day. [18]But some of the philosophers, the Ēp-ī-cū-rē'-ăns and the Stoics [Stō'-īcks], met him. And some said, What would this chatterer want to say? And others *said,* He seems to be a preacher of strange gods (because he preached the Gospel of Jesus and the resurrection to them).

[19]And taking hold of him they brought him to Mars Hill, saying, Are we able to know what this new teaching *is,* which is taught by you? — [20]for you bring strange things to our ears. We would like to know, therefore, what these things mean. [21]Now all the Āth-ē'-nī-āns and the strangers living there spent their leisure time in nothing else than to tell and to hear some new thing. [22]And Paul, standing in the middle of Mars Hill, said, Men! Āth-ē'-nī-āns! I see you are very fearful of gods in all things. [23]For passing through and seeing the things which you worship, I found also an altar on which *this* had been written, TO AN

UNKNOWN GOD. Therefore not knowing whom you worship, I make Him known to you—[24]the God who made the world and all things that are in it. He being Lord of Heaven and earth does not live in temples made with hands. [25]Neither is He served by the hands of men, as if He needed anything, He Himself giving to all life, breath and all things. [26]And He made every nation of men of one blood, to live on all the face of the earth. *For He* had ordained the times and boundaries of their living place, which He before determined, [27]so that they might seek the Lord—if perhaps they might feel after Him, and might find Him. Though, indeed, He is not far from each one of us, [28]for in Him we live and move and have our being; as also some of the poets among you have said, For we are also His offspring. [29]Being offspring of God, then, we ought not to think that the Godhead is like unto gold or silver or stone, engraved by art and imagination of man. [30]Truly, then, having before overlooked the times of ignorance, God now commands all men everywhere to repent. [31]Because He has set a day in which He is going to judge the world in righteousness, by the Man whom He ordained—*for He* has given assurance to all, having raised Him from among *the* dead.

[32]But hearing of a resurrection of *the* dead, some indeed made fun of it, but others said, We will hear you again concerning this. [33]And so Paul went out from their midst. [34]But some men believed, joining themselves to him; among whom also was Dionysius [Dy-ō-nĭss'-yŭs] the Ar-ē-ŏp'-ă-gīte, and a woman named Dăm'-ă-rĭs, and others with them.

CHAPTER 18

[1]And after these things, Paul left Athens and came to Corinth. [2]And after he had found a certain Jew named Aquila (of Pontus by birth) and Priscilla his wife (who had lately come from Italy because Claudius had ordered all the Jews to leave Rome,) he came to *live with* them. [3]And because he was of the same trade, he stayed with them and worked—for they were tentmakers by trade. [4]And he reasoned in the synagogue every sabbath and persuaded both Jews and Greeks.

[5]And when both Silas and Timothy came down from Măc-ē-dō'-nī-ă, Paul was pressed in the spirit, earnestly witnessing to the Jews *that* Jesus *is* the Christ. [6]But as they set themselves in opposition, and were blaspheming *God,* he shook his robes and said to them, Your blood *be* upon your own head! I *am* clean. From now on I will go to the Gentiles. [7]And leaving there, he came to the house of a certain one named Justus, who worshipped God, whose house was next to the synagogue.

[8]And Crispus, the ruler of the synagogue, believed in the Lord with

all his house. And many of the Corinthians hearing *this* believed and were baptized. 9And by a vision in the night, the Lord said to Paul, Fear not, but speak, and do not keep still, 10because I am with you, and no one shall set upon you to do evil to you, for I have many people in this city. 11And he stayed there a year and six months, teaching among them the word of God.

12But when Gallio was proconsul of Achaia [Ă-kē'-ăh], the Jews rose up against Paul all together and led him to the judgment seat, 13saying, This one persuades men to worship God contrary to the Law. 14But as Paul was about to open his mouth, Gallio said to the Jews, If, indeed, then, it was anything unrighteous, or some wicked fraud, O Jews, according to reason I would have borne with you. 15But if it is a question about words and names, and a law which is among you, you will see to it yourselves—for I do not want to be a judge of these things. 16And he drove them away from the judgment seat. 17Then all the Greeks, taking Sōs'-thē-nēs, the ruler of the synagogue, were beating him in front of the judgment seat. But Gallio did not care, even for these things.

18But Paul still remained *there* many days. And then, taking leave of the brothers, *he* sailed away to Syria. And Priscilla and Aquila *were* with him. *And he* had shorn *his* head in Cenchrea [Sēn'-krē-āh], for he had a vow. 19And he came to Ephesus [Ĕf'-ē-sŭs] and left them there. But he himself reasoned with the Jews, after he had entered into the synagogue. 20And when they asked him to stay for a longer time with them, he did not agree. 21But *he* left them, saying, It is needful for me by all means to keep the coming feast at Jerusalem, but I will come again to you, God willing. And he sailed from Ephesus. 22And having landed at Caesarea, he went up and greeted the church, *then* went down to Antioch. 23And after staying some time, he left, passing through the countries of Galatia and Phrygia [Frĭdg'-ē-ă] in *that* order, giving strength to all the disciples.

24But a certain Jew named Apollos, an Ăl-ĕx-ăn'-drĭ-ăn by birth, came to Ephesus. *He was* a learned man, being mighty in the Scriptures. 25He was taught in the way of the Lord, and being fervent in spirit, he spoke and exactly taught the things concerning the Lord—*though* knowing only the baptism of John. 26And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him and more exactly explained the way of God to him. 27And when he wanted to pass through into Ă-chaĭ'-ă, the brothers wrote to the disciples encouraging them to welcome him. *And* after *he* had arrived, he very much helped the ones who believed through grace. 28For he powerfully confuted the Jews publicly, showing by the Scriptures that Jesus was the Christ.

CHAPTER 19

[1]And it came to pass while Apollos was in Corinth, Paul came to Ephesus, after he had passed through the upper countries. And finding certain disciples, [2]he said to them, Did you receive the Holy Spirit when you believed? And they said to him, We did not even hear if there is any Holy Spirit. [3]And he said to them, Then unto what were you baptized? And they said, Unto the baptism of John. [4]And Paul said, John truly baptized *with the* baptism of repentance, saying to the people that they should believe on Him, *who was* coming after him – that is, on the Christ: Jesus. [5]And hearing this, they were baptized into the name of the Lord Jesus. [6]And after Paul laid his hands on them, the Holy Spirit came upon them, and they were speaking with tongues and prophesying. [7]And there were about twelve men in all.

[8]And entering into the synagogue, he spoke boldly for three months, reasoning and persuading *as to* the things concerning the kingdom of God. [9]But when some were hardened and did not believe, speaking evil of the Way before the multitude, he left them and separated the disciples – day by day reasoning in the school of a certain Tȳ-răn'-nŭs. [10]And this was for two years, so that all those who lived in Asia heard the word of the Lord Jesus, both Jews and Greeks. [11]And God worked special miracles by the hands of Paul, [12]so that even handkerchiefs or aprons were brought from his skin to those who were sick, and the diseases left them, and the evil spirits went out from them.

[13]But some of the Jews, who went around throwing out demons, took *it upon themselves* to call the name of the Lord Jesus over those who had evil spirits, saying, We command you by Jesus, whom Paul preaches. [14]And there were certain ones (the seven sons of Sceva, a Jew and a chief priest) who were doing this. [15]But the evil spirits answering said, Jesus I know and Paul I know, but you, who are you? [16]And the man, in whom the evil spirit was, leaped upon them. And overcoming them, he gained the victory against them, so that they fled out of that house naked and wounded. [17]And this became known to all who lived in Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was magnified. [18]And many of those who believed came confessing and declaring their deeds. [19]And many of those who had practiced the magic arts, bringing their books, burned them before all. And they counted up the prices of them and found *it* fifty thousand pieces of silver. [20]So with power the word of the Lord increased and triumphed.

[21]And when these things were ended, passing through Macedonia and Achaia, Paul purposed in the Spirit to go to Jerusalem, saying, After I have been there, it is needful for me to also see Rome. [22]And having sent two of those who ministered to him into Macedonia (Timothy and Erastus), he stayed for a time in Asia.

23And there came at that time quite a disturbance about the Way.
24For a certain one named Dē-mē'-trī-ūs, a silversmith making silver
shrines of Diana, brought no little profit to the skilled workers. 25*After*
bringing *these* together, and the workmen *doing* the same kind of things,
he said, Men! you know that we have our riches from this work. 26And
you see and hear that not only at Ephesus, but almost in all Asia, this
Paul has persuaded and turned away a great multitude, saying that they
which are made by hands are not gods. 27Now not only is this dangerous
to us *lest our* trade come to be lightly regarded, but also the temple of
the great goddess Diana may be despised. And her majesty may also be
about to be destroyed, whom all Asia and the world worships. 28And
hearing this, becoming full of anger, they cried out, saying, Great is
Diana of the Ephesians [Ē-fē'-zī-ānş]. 29And the whole city was filled
with disorder, and they rushed all together into the theatre, having *first*
laid hold on Paul's traveling companions from Macedonia, Gaius
[Gāy'-ūs] and Aristarchus [Ā-ris-tärk'-ūs]. 30But when Paul wanted to
go in to the people, the disciples did not let him go. 31And some of the
chief men of Asia, being his friends, sent to him and urged him not to try
to go into the theatre himself.

32Then some were crying out one thing and some another—for the
gathering was excited, and the greater part of them did not know why
they had come together. 33But from among the crowd they put forward
Alexander, the Jews pushing him forward. And Alexander, making a
signal with his hand, wanted to make a defense to the people. 34But when
they recognized that he was a Jew, there was one cry from all, crying out
for about two hours, Great is Diana of the Ē-phē'-sī-ānş!

35And after the townclerk calmed the crowd, he said, Men! Ē-phē'-
sī-ānş! Why, who is the man who does not know the city of the Ē-phē'-
sī-ānş as being *the* temple-keepers of the great goddess Diana, and of
that which fell down from Zeus? 36These things, then, being without
doubt, you ought to be quiet and to do nothing rashly. 37For you brought
these men, *who are* neither temple-robbers nor blaspheming your god-
dess. 38If, then, Dē-mē'-trī-ūs and the workers with him truly have a
matter against anyone, court *days* are held, and there are proconsuls—
let them accuse one another. 39But if you ask about other matters, it shall
be decided in a lawful meeting. 40For we are also in danger to be accused
of riot in regard to this day, there being not one cause by which we shall
be able to give a reason for this riotous gathering. 41And when he had
spoken these things, he sent the crowd away.

CHAPTER 20

1And after the uproar stopped, Paul called the disciples and embraced
them, then left to go into Mâc-ē-dō'-nī-ā. 2And after he had passed

through those parts, and had encouraged them with many words, he came to Greece. 3And after staying three months, as he was about to sail into Syria *he* decided to return through Măc-ĕ-dō'-nĭ-ă *because of* a plot being made against him by the Jews.

4And Sō'-pă-tĕr of Berea; and Ăr-ĭs-tär'-chŭs and Sĕ-cūn'-dus of the Thĕss-ă-lō'-nĭ-ăns; and Gaius [Gāy'-ŭs] of Derbe; and Timothy; and Tychicus [Tĭck'-ĭk-ŭs] and Trophimus [Trŏf'-ĭ-mŭs] of Asia went with him as far as Asia. 5These, going before us, waited in Troas. 6And after the days of the unleavened bread, we sailed away from Philippi. And we came to them at Troas in five days, where we stayed seven days.

7And on the first *day* of the week, when the disciples had been gathered together to break bread, Paul preached to them. *He was* about to leave on the next day, and he continued the sermon until midnight. 8And there were many lamps in the upper room where they were gathered together. 9And a certain youth named Eutychus [Yoū'-tĭk-ŭs] was sitting upon the window. *And* overpowered by deep sleep as Paul preached for a long time, he sunk down from the sleep and fell from the third story down and was taken up dead. 10But when Paul had come down, he fell on him and embraced him, saying, Do not mourn, for his life is in him. 11And after he had gone up, and had broken and tasted bread, and had talked for a long time (until day-break), he left. 12And they brought the boy alive and were not a little comforted.

13But we, going ahead to the ship, sailed to Ăs'-sōs, intending to take in Paul there — for so he had ordered, intending himself to go on foot. 14And when he met with us at Assos, taking him in we went to Mĭtylene [Mĭt-ĭ-lēe'-nēe]. 15And sailing away from there, we arrived the following day across from Chios [Kī'-ŏss]. And the next day we arrived at Sā'-mos. And after staying in Trogyllium [Trō-jĭl'-lĭ-ŭm], the next day we came to Mĭ-lē'-tŭs: 16for Paul had decided to sail past Ephesus so that he might not lose time in Asia. For if it were possible for him, he hurried *so as* to be at Jerusalem on the day of Pentecost. 17And sending from Mĭ-lē'-tŭs to Ephesus, he called for the elders of the church. 18And when they had come to him, he said to them, You know how I was with you at all times, from the first day I arrived in Asia, 19serving the Lord with all lowliness of mind and many tears and temptations which happened to me through the plots of the Jews. 20*You know* how I kept nothing back, so as not to tell you of those things that are profitable to you, and to teach you publicly, and from house to house — 21 earnestly testifying both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ.

22And now, behold! I go on to Jerusalem, bound in the Spirit, not knowing the things which shall happen to me in it: 23except that the Holy Spirit in every city fully testifies, saying that bonds and trials are

waiting for me. [24]But I think nothing of these things, nor do I hold my life dear to myself, so that I may finish my course with joy, and the ministry which I received from the Lord Jesus, so as to fully testify the Gospel of the grace of God. [25]And now, lo, I know that you will see my face no more, *you* among whom I have gone about preaching the kingdom of God. [26]On account of this I bear witness to you in this day that I *am* pure from the blood of all, [27]for I did not hold back from preaching to you all the counsel of God. [28]Therefore watch yourselves and all the flock in which the Holy Spirit made you overseers, to feed the church of God which He bought with the blood of His own *Son*.

[29]For I know this, that after my departing grievous wolves will come in among you, not sparing the flock. [30]And from among your own selves will rise up men speaking evil things, in order to draw away the disciples after them. [31]Watch, therefore, remembering that I did not stop warning each one *of you* day and night, with tears, for three years. [32]And now, *my* brothers, I give you up unto God, and to the word of His grace, which is able to build you up and to give you an inheritance among all the sanctified. [33]I have not desired any man's silver or gold or clothing. [34]But you yourselves know that these hands supplied my needs, and to those who were with me. [35]I showed you all things, that working in this way we ought to help those who are weak, and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive. [36]And after he had said these things, he bowed his knees and prayed with all of them. [37]And there was much crying by all. And falling upon Paul's neck, they kissed him lovingly, [38]sorrowing most of all for the word that he had said — that they were to see his face no more. And they went with him into the ship.

CHAPTER 21

[1]And it came to pass, after we had torn ourselves away from them, that we sailed. After a direct run we came to Cōs, and on the next day to Rhodes, and from there to Pāt'-ā-rā. [2]And finding a ship passing over into Phenicia [Fē-nīsh'-yā], we went on board and sailed away. [3]And sighting Cyprus, and leaving it behind on the left, we sailed to Syria and landed at Tyre — for the ship was unloading there.

[4]And searching out the disciples, we stayed there seven days. *And they* said to Paul, by the Spirit, not to go up to Jerusalem. [5]But when it came about that we completed the days *there*, setting out, we traveled on. All with their wives and children went with us as far as the outside of the city. And bowing our knees on the shore, we prayed. [6]And after embracing one another we went up into the ship, and they went back to their own homes. [7]And after we finished the voyage from Tyre, we arrived at Ptolemais [Töll-ē-mā'-īs]. And *after* greeting the brothers, we stayed one day with them. [8]And on the next day, after Paul and those with him had gone forth, they came to Caē-să-rē'-ă. And entering into the house of

Philip the evangelist (who was *one* of the seven *deacons,*) we stayed with him. [9]Now this man had four virgin daughters who prophesied. [10]And as we stayed on many more days, there came down a certain man from Judea, a prophet named Agabus. [11]And when he had come to us, and had taken up Paul's belt, and had tied his hands and feet, he said, Thus says the Holy Spirit, So shall the Jews in Jerusalem tie up the man who owns this belt. And they shall deliver him up into the hands of the Gentiles. [12]And when we heard these things, both we and those of that place begged him not to go up to Jerusalem. [13]But Paul answered, What are you doing, weeping and breaking my heart! For I not only am ready to be bound, but also to die at Jerusalem for the name of the Lord Jesus. [14]And when he was not persuaded, we were quiet, saying, The Lord's will be done.

[15]And after these days we packed the baggage *and* went up to Jerusalem. [16]And *some* of the disciples from Cæ-sā-rē'-ā also went with us, bringing along with them a certain Mnason [Nāy'-son] of Cyprus, an old disciple, with whom we might stay. [17]After we had arrived at Jerusalem, the brothers gladly welcomed us. [18]And on the next day Paul went in with us to James, and all the elders were gathered. [19]And after greeting them, he told them one by one what things God worked among the Gentiles by his ministry. [20]And hearing *this,* they glorified the Lord. And they said to him, You see, brother, how many myriads of Jews there are who have believed, and all are zealous of the Law. [21]And concerning you, they have been told that you teach a falling away from Moses, telling all the Jews among the Gentiles not to circumcise their children, nor to walk in the customs. [22]What is it, therefore? A multitude will surely come together, for they will hear that you have come. [23]Therefore, you do what we say to you. There are four men with us who have a vow upon themselves. [24]Taking these, be purified with them. And pay their expenses, so that they may shave their head. And *then* all may know that the things they have been told about you are nothing, but that you yourself walk orderly also, keeping the Law. [25]But concerning those of the Gentiles who have believed, we have written — judging that they observe no such thing, only to keep themselves from things offered to idols and blood and what is strangled and fôr-nĭ-cā'-tion.

[26]Then taking the men on the next day, Paul purified himself with them and went into the Temple, in order to declare the fulfilling of the days of purification, until the offering was offered for each one of them. [27]But when the seven days were about to be completed, the Jews from Asia saw him in the Temple and stirred up the people. And *they* laid hands on him, [28]crying out, Men! Israelites! Help! This is the man who teaches all everywhere against the people, the Law, and this place. And furthermore he also has brought Greeks into the Temple and has defiled this holy place. [29]For they had seen Trophimus [Trŏf'-ĭ-mŭs] the Ĕ-phē'-sĭ-ăn with him in the city before, whom they supposed that Paul brought into the Temple.

30And all the city was moved. And there was a running together of the people. And laying hold on Paul, they drug him outside the Temple, and the doors were shut immediately. 31But as they were trying to kill him, a report came to the chief captain of the band that all Jerusalem was in an uproar. 32At once taking soldiers and centurions, he ran down upon them. And seeing the chief captain and the soldiers, they stopped beating Paul. 33Then drawing near, the chief captain laid hold on him, and commanded *him* to be bound with two chains. And he asked who he might be, and what he had been doing. 34But some cried out one thing, and some another, from within the crowd. And not being able to know *with* certainty, on account of the uproar, he commanded him to be brought into the fortress. 35But when he came upon the stairs, it happened he was carried by the soldiers, because of the violence of the crowd. 36For the multitude of the people followed, crying out, Away with him!

37But as Paul was about to be brought into the fortress, he said to the chief captain, Is it permitted for me to say something to you? And he said, Do you know Greek? 38Then are you not the Egyptian who before these days caused an uprising and led four thousand men of the assassins into the desert? 39But Paul said, I truly am a Jew, a man of Tarsus in Cĭ-lĭ′-cĭ-ă, a citizen of no small city. And I beg you, let me speak to the people. 40And *as* he permitted *it*, Paul standing on the stairs beckoned with his hand to the people. And as a great silence took place, he spoke to them in the Hebrew language, saying,

CHAPTER 22

1Men! Brothers and Fathers! Hear my defense now unto you. 2And when they heard that he was speaking in the Hebrew language, they gave the more silence. And he says, 3I am truly a Jew, a man born in Tarsus of Cĭ-lĭ′-cĭ-ă, but brought up in this city at the feet of Gă-mă′-lĭ-ĕl. *I was* taught according to the strictness of the Law of the fathers, being zealous for God, even as all of you are this day. 4*And I* persecuted this Way unto death, binding and delivering up into prisons both men and women — 5as also the high priest witnesses to me, and all the elders. From whom also I received letters to the brothers, going to Damascus in order to also bring those who were there to Jerusalem bound, so that they might be punished.

6But traveling on and drawing near Damascus about midday, it happened to me! Suddenly out of heaven a great light shone about me. 7And I fell to the ground, and I heard a voice saying to me, Saul! Saul! why do you persecute Me? 8And I answered, Who are you, lord? And He said to me, I am Jesus, the Năz-ă-rĕ′-ăn, whom you persecute. 9But those who were with me indeed saw the light, and were afraid, but did not hear the voice of Him speaking to me. 10And I said, What shall I do, Lord? And the Lord said to me, Arise! Go to Damascus, and there you shall be told about all the things which it has been appointed for you to do. 11And as I

could not see because of the brightness of that light, I came to Damascus being led by the hand of those who were with me.

12And a certain Ăn-ă-nī'-ăs, a man devoted according to the Law, who was witnessed to by all the Jews living *there,* 13came to me. And standing by, he said to me, Brother Saul, Look up! And in the same hour I looked up upon him. 14And he said, The God of our fathers appointed you to know His will and to see the Just One and to hear a voice out of His mouth — 15for you shall be a witness for Him to all men of what you have seen and heard. 16And now why do you wait? Arise! Be baptized and wash away your sins, calling upon the name of the Lord.

17And it came to pass when I returned to Jerusalem, and while I was praying in the Temple, that I began to be in a trance. 18And *I* saw Him saying unto me, Hurry and go quickly out of Jerusalem, because they will not receive your testimony about Me. 19And I said, Lord, they themselves know that I was putting in prison and beating those that believed on You in every synagogue. 20And when the blood of Stephen, Your witness, was poured out, I also was standing by and agreeing to his death, and I kept the clothes of those who killed him. 21And He said to me, Go, for I will send you afar off to the Gentiles.

22And they listened to him until this statement, but *now* they lifted up their voice, saying, Away from the earth with such a one, for it is not fit that he should live. 23And as they were shouting, and throwing off clothes, and throwing dust into the air, 24the chief captain commanded him to be brought into the fortress — ordering him to be examined by lashes, so that he might know for what cause they cried out against him. 25But as he stretched him out with straps, Paul said to the centurion who stood by, Is it lawful for you to whip a Roman who has not been found guilty? 26And when the centurion heard *this,* he went away and reported to the chief captain, saying, Be careful what you are about to do, for this man is a Roman. 27And the chief captain coming up said to him, Tell me, are you a Roman? And he said, Yes. 28And the chief captain answered, I bought this citizenship with a great sum. And Paul said, But I was even born *free.* 29Immediately, then, those who were about to examine him left, and the chief captain also was afraid when he found out that he was a Roman, and because he had bound him.

30And on the next day, wanting to know *with* certainty why he was accused by the Jews, he turned him loose from the bonds. And he commanded the chief priests and their entire Săn-hĕ'-drĭn to come. And bringing Paul down, he set him among them.

CHAPTER 23

1And after looking earnestly upon the Sanhedrin, Paul said, Men! Brothers! I have behaved myself in all good conscience toward God to

this day. [2]But the high priest, Ananias, commanded those standing by him to hit him on the mouth. [3]Then Paul said to him, God is about to strike you, *you* whited wall! And do you sit judging me according to the Law, and against Law command me to be struck? [4]And those who stood by said, Do you revile the high priest of God? [5]And Paul said, I did not know, brothers, that he is high priest; for it has been written, "You shall not speak evil of the ruler of your people" (See Exodus 22:28).

[6]But knowing that the one part were of the Săd'-dū-cēes, and the other of the Pharisees, Paul cried out in the Săn-hē'-drĭn, Men! Brothers! I am a Pharisee, son of a Pharisee. I am judged concerning a hope and resurrection of *the* dead. [7]And when he had spoken this, there was a striving *between* the Pharisees and the Săd'-dū-cēes, and the multitude was divided. [8]For indeed, the Săd'-dū-cēes say there is no resurrection nor angel nor spirit. But the Pharisees believe in both. [9]And there was a great uproar, and the scribes on the side of the Pharisees were standing up, contending, saying, We do not find anything evil in this man. And if a spirit spoke to him, or an angel, let us not fight against God. [10]And as a great strife rose up, the chief captain feared lest Paul should be torn in pieces by them. So *he* commanded the soldiers to go down to take him from their midst by force, and to bring him to the fortress. [11]But the following night, standing by him, the Lord said, Be of good courage, Paul, for as you fully testified the things about Me at Jerusalem, so you must also bear witness at Rome.

[12]And when it became day, the Jews made a plot, putting themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. [13]And they were more than forty *men* who had made this plot. [14]*And* coming to the chief priests and elders, *they* said, With a curse we have cursed ourselves, to taste nothing until we have killed Paul. [15]Now, then, you make a statement to the chief captain, with the Săn-hē'-drĭn, so that tomorrow he may bring him down to you, as if you were about to ask more exactly the things concerning him. And we are ready to put him to death before he comes near.

[16]But the son of Paul's sister, hearing of the ambush, after he had come and entered into the fortress, reported to Paul. [17]And calling one of the centurions, Paul said, Take this young man to the chief captain, for he has something to tell him. [18]Indeed, then, taking him he brought him to the chief captain, and said, The prisoner Paul called me near asking that this young man be brought to you, for he has something to say to you. [19]And the chief captain, taking hold of his hand and drawing him off to one side, asked, What is it which you have to tell me? [20]And he said, The Jews agreed to ask you that tomorrow you may bring Paul down into the Săn-hē'-drĭn, as if they were about to ask something more exactly about him. [21]You, therefore, be not persuaded by them, for more than forty men of them lie in wait for him, putting themselves under a curse neither

to eat nor drink until they put him to death. And now they are ready, waiting for the promise from you. 22Then, indeed, the chief captain let the young man go, after commanding him, Tell no one that you revealed these things to me.

23And calling a certain two of the centurions near, he said, Make ready two hundred soldiers, that they may go as far as Caē-sā-rē'-ā, and seventy horsemen, and two hundred spearmen, for the third hour of the night. 24And provide animals so that Paul may ride, that they may carry him safe to Felix the governor. 25*And* he wrote a letter, in this way: 26Claudius Lysias [Liss'-ēe-ās], to the most excellent governor Felix, greeting. 27This man was caught by the Jews and was about to be killed by them. *But* coming up with the troop, I rescued him. 28Learning that he was a Roman, and wanting to know the cause for which they were accusing him, I brought him down to their Sān-hē'-drīn. 29*But* I found *him* to be accused concerning questions of their law, and having no charge against him worthy of death or of bonds. 30But when it was suggested to me that a plot against the man was about to be *carried out* by the Jews, I sent him at once to you, commanding the ones who accuse him also to say the things against him before you. Farewell.

31Then the soldiers, according to the orders given to them, took Paul and brought him by night to Ăn-tĭp'-a-trīs. 32And on the next day, leaving the horsemen to go with him, they went back to the fortress. 33And entering into Caē-sā-rē'-ā, they delivered the letter to the governor, also delivering Paul to him. 34And after the governor had read *it*, and had asked of what province he was, and had learned that *he was* from Cī-lĭ'-ci-ā, 35he said, I will hear you fully when your accusers also have come. And he commanded him to be kept in Herod's palace.

CHAPTER 24

1And after five days Ăn-ă-nī'-ās the high priest came down, with the elders, and a certain public speaker, Tēr-tŭll'-ŭs, who made a statement to the governor against Paul. 2And when Tertullus was called, he began to accuse, saying, 3*We are* enjoying great peace through you, and through your forethought very worthy things *are* being done for this nation. Both in every way and everywhere we gladly accept *it*, most excellent Felix, with all thankfulness. 4But that I may no longer keep you, I beg you in your mercy to hear us briefly. 5For we have found this man a pest, and moving rebellion among all the Jews in the world, and a ringleader of the sect of the Năz-ă-rē'-ăns, 6also trying to profane the Temple. We also caught him and according to our law wished to judge him. 7But Lys'-ī-ās, the chief captain, coming up with great force took him out of our hands, commanding his accusers to come to you, 8from whom you will be able to know that of which we accuse him, after judging for yourself. 9And the Jews also agreed these things to be so.

[10]But after the governor signaled to him to speak, Paul answered,
Knowing that for many years you have been a judge to this nation, the
more cheerfully I answer concerning myself. [11]You are able to find out
that it is not more than twelve days since I went up to worship at Jerusa-
lem. [12]And neither did they find me arguing with anyone in the Temple,
nor making a stir among the people, either in the synagogues or in the
city. [13]Neither can they prove the things concerning which they now
accuse me. [14]But I confess this to you, that, according to the Way (which
they call heresy), so I serve the God of the fathers. *I* believe all things
that have been written throughout the Law and the Prophets, [15]having a
hope in God which they themselves also hold, that there is going to be a
resurrection of *the* dead, both of the just and the unjust. [16]And in this I
exercise myself to have a conscience without offense towards God and
men continually. [17]And after many years I came bringing alms and offer-
ings to my nation. In the midst of this they found me purified in the
Temple—not with a crowd, nor with tumult. [18]But certain Jews from
Asia *were there,* [19]who ought to appear before you, and to accuse me if
they have anything against me. [20]Or let these themselves speak, if they
found any unrighteousness in me when I stood before the Sän-hē'-drĭn,
[21]*except* about this one speech which I cried out as I stood among them:
I am judged today by you concerning a resurrection of *the* dead.

[22]And after Felix heard these things, he put them off, knowing more
precisely of the things concerning the Way, saying, When Lysias the
chief captain comes down, I will know more fully the things about you.
[23]*And he* commanded the centurion to keep Paul, and to let him have
liberty, and to forbid none of his own to minister or to come to him. [24]And
after certain days, Felix came with Drusilla his wife, who was a Jewess.
He sent for Paul and heard him concerning faith in Christ. [25]And as he
reasoned about righteousness, and self-control, and the Judgment that is
about to come, Felix, becoming afraid, answered, For this time go away.
And when *I* have found a convenient time I will call for you. [26]He hoped
that Paul would give him money, so that he might let him go. For this
reason also he often sent for him and talked with him. [27]But after two
years had been completed, Felix welcomed a successor, Porcius Festus
[Pôr'-shus Fēs'-tŭs]. And desiring to obtain favors for himself with the
Jews, Felix left Paul in bonds.

CHAPTER 25

[1]Then after Festus had come into the province, three days later he
went up to Jerusalem from Caē-sā-rē'-ā. [2]And the high priest and the
chief of the Jews made charges to him against Paul. [3]And *they* begged
him, asking a favor against *Paul,* that he might send after him in order *to
bring him* to Jerusalem (preparing an ambush in order to kill him on the
way). [4]Then, indeed, Festus answered that Paul should be kept at Caesa-
rea, and that he himself was shortly to go *there.* [5]He says, Then those in
power among you may come down together. Let them accuse him if there

is anything *wicked* in this man. 6And after he had stayed among them more than ten days, going down to Caē-sā-rē'-ā, sitting on the judgment seat, he commanded Paul to be brought. 7And when he had come, the Jews who had come down from Jerusalem stood around, bringing many and heavy charges against Paul (which they were not able to prove). 8He said in defense, Neither against the law of the Jews, nor against the Temple, nor against Caesar did I commit any sin at all.

9But Festus, wanting to obtain favor for himself with the Jews, answered Paul saying, Are you willing to go up to Jerusalem to be judged before me regarding these things? 10And Paul said, I am standing before the judgment seat of Caesar, where I ought to be judged. I did nothing wrong to the Jews, as you very well know. 11For if I truly did wrong and have done anything deserving of death, I do not refuse to die. But if there is none of the things of which they accuse me, no one can give me up to them. I appeal to Caesar! 12Then, after he talked with the council, Festus answered, You have appealed to Caesar, to Caesar you shall go!

13And after some days passed, Agrippa the king and Bernice came down to Caē-sā-rē'-ā, greeting Festus. 14And as they stayed there many days, Festus laid the things relating to Paul before the king, saying, There is a certain man left a prisoner by Felix, 15about whom the chief priests and the elders of the Jews made charges when I was in Jerusalem, asking judgment against him. 16I answered that it is not a custom of Romans to give up any man to die before he who is accused has his accusers face to face, and has an opportunity for defense regarding the crime laid against him. 17Then when they had come together here, making no delay whatever I sat upon the judgment seat the next day and commanded the man to be brought. 18*But* regarding *him*, the accusers when they stood up brought no charges such as I expected. 19But they had certain questions about their own religion with him, and about a certain Jesus who is dead, whom Paul claimed to be alive. 20But being doubtful as to the inquiry about this, I asked if he would be willing to go to Jerusalem and be judged there regarding these things. 21But when Paul appealed for himself to be kept for the examination of Augustus, I commanded him to be kept until I might send him to Caesar. 22And Agrippa said to Festus, I would like to hear the man myself. And he says, Tomorrow you shall hear him.

23Therefore on the next day Paul was brought out, after Agrippa and Bernice had come with great pomp, and had entered into the place of hearing with the chief captains and the important men of the city, and after Festus had commanded *it*. 24And Festus says, King Agrippa, and all the men who are here with us, you see this one, about whom all the multitude of the Jews pleaded with me, both here and in Jerusalem, crying out that he ought not to live any longer. 25But when I found him to have done nothing deserving of death, and when he also had appealed to Augustus, I decided to send him. 26*But* I have nothing to write about

him to *my* lord. For this reason I brought him forth before you, and especially before you, O king Agrippa, so that after the examination has been completed I may have something to write. [27]For it seems to me unreasonable to send a prisoner and not to state the charges against him.

CHAPTER 26

[1]And Agrippa said to Paul, You are permitted to speak for yourself. Then stretching out his hand, Paul spoke for himself: [2]Regarding all of which I am accused by the Jews, king Agrippa, I consider myself happy as I am about to speak for myself before you today. [3]*For* you are especially acquainted with both the customs and questions among Jews, *and* for this reason I ask you to hear me patiently.

[4]Truly, then, all the Jews know my manner of life from my youth, which from the beginning was among my nation in Jerusalem. [5]*They* knew me from the first, if they would but testify, that I lived a Pharisee, according to the strictest sect of our religion. [6]And now I stand, being judged for the hope of the promise made to the fathers by *our* God, [7]*the hope* to which our twelve tribes hope to attain, serving *God* fervently night and day. *It is* concerning this hope that I am accused by the Jews, O king Agrippa. [8]Why is it thought unbelievable by any of you that God raises the dead? [9]Indeed, I then thought within myself that I ought to do many things contrary to the name of Jesus the Năz-ā-rē'-ān. [10]Which *things* I also did in Jerusalem, and many of the saints I shut up in prisons, receiving authority from the chief priests. And when they were put to death, I gave my vote against *them*. [11]And often punishing them in all the synagogues, I compelled them to blaspheme. And being extremely maddened against them, I persecuted them even to foreign cities.

[12]During which *time* also, *as I was* traveling to Damascus with authority and a commission from the chief priests, [13]at noon-time, O king, I saw in the road a light from heaven — brighter than the sun — shining around me and those traveling with me. [14]And as we all were falling down to the ground, I heard a voice speaking to me and saying in the Hebrew language, Saul, Saul, why do you persecute Me? *It is* hard for you to kick against the goads. [15]And I said, Who are you, lord? And He said, I am Jesus, whom you persecute. [16]But rise up and stand up on your feet, for *it was* for this purpose I appeared to you: to appoint you a servant and a witness, both of what you have seen and in what I shall yet appear to you. [17]*I* take you out from the people, and the Gentiles to whom I now send *you* [18]in order to open their eyes so that they may turn from darkness to light and from the authority of Satan to God — so that they may receive forgiveness of sins and inheritance among those that have been sanctified by faith in Me. [19]After this, O king Agrippa, I did not disobey the heavenly vision. [20]But *I* preached to those in Damascus first, and *then* Jerusalem, and to all the region of Judea, and to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

[21]Because of these things, catching hold of me in the Temple, the Jews tried to kill me. [22]So then, by the help of God I have stood until this day, bearing witness to both *the* small and *the* great, saying nothing else than what both the prophets and Moses said was going to happen: [23]that Christ should suffer and that through the resurrection of the dead, He was first going to proclaim light to the people and to the Gentiles. [24]And as he was speaking these things in his defense, Festus cried out with a loud voice, You are mad, Paul! Much learning turns you to madness. [25]But he says, I am not mad, most noble Festus, but I speak words of truth and sanity. [26]For the king is aware of these things, toward whom I also speak with boldness. For I am persuaded that none of these things *are* hidden from him — for this has not been done in a corner. [27]King Agrippa, do you believe the prophets? I know that you do believe.

[28]And Agrippa said to Paul, In but a little while do you *think to* persuade me to become a Christian? [29]And Paul answered, My prayer to God is that both in a little while and in much measure you and also all those who are hearing me today should become what I also am, except for these chains. [30]And when he had said these things, the king and the governor and Bernice, and those who sat with them, rose up. [31]And going aside, they spoke to one another saying, This man has done nothing deserving of death or of bonds. [32]And Agrippa said to Festus, This man might have been set free if he had not appealed to Caesar.

CHAPTER 27

[1]And when it was decided that we should sail to Italy, they delivered up both Paul and certain other prisoners to a centurion of the band of Augustus, whose name was Julius. [2]And after going on board a ship of Ad-rā-mȳt'-ti-um, intending to sail along the coasts of Asia, we set sail. And Aristarchus [Ar-is-tär'-kŭs], a Macedonian [Măss-ē-dō'-nī-ăn] from Thĕss-ă-lō-nī'-că was with us. [3]And the next day we landed at Si'-dŏn. And Julius, treating Paul kindly, allowed him to go to *his* friends to receive refreshment. [4]And setting sail from there we sailed under Cyprus [Sī'-prŭs], because the winds were contrary. [5]And after sailing over the sea alongside of Ci-lī'-cī-ă and Pām-phȳl'-ī-ă, we came to Myra, a city of Lycia [Liss'-ī-ă]. [6]And there the centurion found a ship of Alexandria sailing to Italy, and he put us into it. [7]And after sailing slowly for many days, and having difficulty coming abreast of Cnidus [Nȳ-dŭs] (the wind not allowing us), we sailed under Crête, opposite Săl-mō'-nē. [8]And coasting along it with difficulty, we came to a certain place called Fair Havens, which was near a city of Lā-sē'-ă.

[9]And when much time had been used up, and the voyage was already dangerous (because the Fast was also already past), Paul warned them, [10]saying, Men! I perceive that the voyage is about to be visited with in-

jury and much loss, not only of the cargo and of the ship, but also of our lives. [11]But the centurion was persuaded more by the pilot and the shipowner than by the things spoken by Paul. [12]And because the port was not comfortable to winter in, the majority also gave advice to set sail from there to see if by any means they might be able to winter at Phoenix [Fēe'-nĭks], a port of Crete which looked towards the southwest and towards the northwest. [13]And when a south wind began blowing gently, thinking that they had gained their purpose, they lifted anchor *and* coasted along close beside Crete. [14]But not long after this a stormy wind called Euroclydon [Yoŭ-rŏc'-lў-dŏn] rose up against it. [15]And the ship was caught, and could not bring her head into the wind. *So* giving up, we were driven along. [16]But running under a certain little isle called Clauda, we were hardly able to be masters of the boat. [17]*Then* taking helps, they used *them to* undergird the ship. And fearing lest they should fall into the quicksand, they let down the mast and were driven along. [18]But as we were being violently tossed by the storm, on the next day they finished throwing out *the cargo*. [19]And on the third day we threw out the tackling of the ship with our own hands. [20]And when neither the sun nor the stars appeared for many days, and no small storm lying upon us, from that time all hope of our being saved was taken away. [21]And after a long period of fasting, then Paul, standing in the midst of them, said, Truly, O men, you ought to have listened to me, and should not have set sail from Crete, and *so* have spared yourself this injury and loss. [22]But now I urge you to be of good cheer, for there shall be no loss of life among you, *but* of the ship only. [23]For tonight there stood by me an angel of God (whose I am and whom I serve) [24]saying, Fear not, Paul, you must stand before Caesar; and, lo, God has given to you all those sailing with you. [25]So be of good cheer, men! for I believe God, that it shall be so even as it has been spoken to me. [26]But we must fall on a certain island.

[27]And when the fourteenth night came—*as* we were being driven about in the Ā-drī-ăt'-ĭc—towards midnight the sailors supposed that some country was drawing near to them, [28]and they sounded and found twenty fathoms. And going a little farther, they sounded again and found fifteen fathoms. [29]And being afraid they would fall upon rocky places, they threw four anchors out of the stern and wished for day to come. [30]And letting down the boat into the sea, the sailors were trying to flee out of the ship, pretending as if *they* were about to throw out anchors from the prow. [31]Paul said to the centurion and to the soldiers, If these men do not stay in the ship, you cannot be saved. [32]Then the soldiers cut away the ropes of the boat and let her fall. [33]And until day was about to dawn, Paul called upon all to take food, saying, *It is* the fourteenth day today that you continue watching without taking food, *for* you have taken nothing. [34]For this reason I beg you to take food, for this is for your safety—for not a hair shall fall from the head of any one of you.

[35]And when he had said this, taking bread he gave thanks to God be-

fore all, and breaking *it* he began to eat. [36]And all became cheerful and themselves also took food. [37]And all the souls in the ship were two hundred and seventy-six.

[38]And when they were satisfied with food they lightened the ship by throwing out the wheat into the sea. [39]And when it was daytime they did not recognize the land. But they saw a certain bay with a beach on which they decided to drive the ship, if they were able. [40]And cutting away the anchors, they left *them* in the sea. At the same time they loosened the bands of the rudders, and after hoisting the mainsail to the wind, they made for the shore. [41]And falling into a place where two seas met, they ran the ship aground. And the forepart, indeed, sticking fast remained fixed, but the stern was broken by the violence of the waves. [42]And the advice of *the* soldiers was that they should kill the prisoners lest any of them should escape, swimming out. [43]But wanting to save Paul, the centurion kept them from their purpose and commanded those who could swim to jump off first and go out on the land. [44]And the rest *also went*, some indeed on boards, and others on some things from the ship. And so it came to pass that all were brought safely to the land.

CHAPTER 28

[1]And when they had been saved, then they knew that the island was called Měl'-ĭ-tă. [2]And the natives showed us no ordinary kindness—for after they had kindled a fire they received all of us because of the rain that was coming down, and because of the cold. [3]And when Paul had gathered a bundle of sticks and had laid *them* on the fire, a viper coming out of the heat fastened upon his hand. [4]And when the natives saw the beast hanging from his hand, they said to one another, No doubt this man is a murderer, whom, though he has been saved from the sea, Justice has not allowed to live. [5]But, indeed, shaking the beast off into the fire, he suffered no harm. [6]But they expected him to soon become inflamed, or to suddenly fall down dead. And when they had looked for it a long time, and when nothing evil had happened to him, they changed their minds and said that he was a god.

[7]Now in the neighborhood of that place were lands belonging to the chief of the island, whose name was Pûb'-lĭ-ŭs. *And he*, having received us, housed us for three days, in a friendly way. [8]And it happened that the father of Pûb'-lĭ-ŭs lay overcome with fevers and dysentery [dĭss'-ĕn-tĕrr-ē]—unto whom Paul went in, and when he had prayed, he laid his hands on him and healed him. [9]Then this being done, the others in the island who also had sicknesses came and were healed. [10]*They* also honored us with many honors, and when we were sailing they heaped upon us the things that were needed.

[11]And after three months we sailed in a ship which had wintered in the island, an Alexandrian *ship* with the sign, THE TWIN BROTHERS. [12]And when we had landed at Syracuse, we stayed three days. [13]From

there, after going around, we came to Rhegium [Rē'-jī-ŭm]. And after one day a south wind sprang up, *and* the second day we came to Puteoli [Pū-tē-ō'-lī], [14]where we found brothers, *and* were pressed to stay with them seven days. And so we came toward Rome. [15]And hearing the things about us, the brothers from there came out to meet us, as far as The Appian Forum and Three Taverns. *When* Paul saw *them*, giving thanks to God, he took courage.

[16]And when we came to Rome, the centurion delivered the prisoners to the commander of the camp. But Paul was allowed to remain by himself, with the soldier who guarded him. [17]And it came to pass after three days, Paul called together those who were chief men of the Jews. And when they had come together, he said to them, Men! Brothers! I have done nothing against the people, or the customs of our fathers. *yet* I was delivered up a prisoner from Jerusalem, into the hands of the Romans— [18]who, when they had examined me, wished to let *me* go, because there was not one cause of death in me. [19]But the Jews speaking against *it*, I was forced to appeal to Caesar—not as though I had anything to lay against my nation. [20]For this cause, then, I called for you, to see and to speak to you. For on account of the hope of Israel I am bound with this chain. [21]And they said to him, We neither received letters from Judea about you, nor did any one of the brothers who came report it, or say anything evil about you. [22]But we think it good to hear from you, what you think, for, truly, as regarding this belief, it is known to us that it is everywhere spoken against.

[23]And after setting him a day, many came to him into *his* house. To whom he explained, fully witnessing to the kingdom of God, and persuading them of the things concerning Jesus—both from the law of Moses and from the prophets—from morning to evening. [24]And some truly were persuaded of the things spoken, but some did not believe. [25]And without agreeing with one another, they went away, after Paul had spoken one word, Well did the Holy Spirit speak through Isaiah the prophet unto our fathers, saying, [26]"Go to this people, and say, By hearing you shall hear, and in no way understand; and seeing you shall see, and in no way perceive. [27]For the heart of this people has grown fat, and they have heard with the ears heavily, and their eyes they have closed—lest they should see with their eyes, and they should hear with their ears, and with their heart they should understand, and should be converted, and I should heal them" (See ISAIAH 6:9). [28]Be it known unto you, therefore, that the salvation of God is sent to the Gentiles, and they will hear. [29]And when he had said this, the Jews went away, arguing among themselves.

[30]And Paul stayed two whole years in his own hired house, and welcomed all who came in to him, [31]preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ, with all freedom, without being hindered.

The Letter to the ROMANS

CHAPTER 1

[1]Paul, a called apostle and servant of Jesus Christ, *who was* separated to the Gospel of God—[2](which He promised before through His prophets in the holy Scriptures—[3]*the Gospel* about His Son, who came of the seed of David as far as the flesh is concerned, [4]*and* who was declared Son of God in power, according to the Spirit of holiness, by *His* resurrection from among *the* dead—[5]*even* Jesus Christ, our Lord, through whom we received grace and apostleship, unto the obeying of faith among all the nations, for His name's sake, [6]among whom are you also, the called of Jesus Christ)—[7]To all those who are in Rome, beloved *and* called saints of God: grace and peace to you from God our Father and the Lord Jesus Christ.

[8]First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. [9]For God is my witness (whom I serve in my spirit in the Gospel of His Son) how in my prayers I make mention of you without stopping, [10]always praying if by any means now I may be blessed by the will of God to come to you. [11]For I long to see you so that I may give to you some spiritual gift, in order that you may be firmly established. [12]That is, *I desire* to be comforted among you through faith in one another, both yours and mine. [13]But I do not want you to be ignorant, brothers, that many times I set out to come to you (in order that I might have some fruit among you too, even as *I* also *have* among the other Gentiles) but I was kept back until now. [14]I am a debtor both to Greeks and bär-bär-ī-ans, both to the wise and the foolish, [15]so that I am ready to preach the Gospel to you who are in Rome also. [16]For I am not ashamed of the Gospel of Christ—for it is the power of God unto salvation to every one who believes, to *the* Jew first, and to Greek. [17]For in it the righteousness of God is revealed by faith unto faith, even as it has been written, "But the just shall live by faith" (See HABAKKUK 2:4).

[18]For God's wrath is revealed from Heaven upon all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness. [19]Because that which is known about God is clearly known within them, for God clearly showed *it* to them. [20]For the unseen things of Him from the creation of the world are clearly seen, being understood by the things that are made, both His eternal power and Godhead, in order for them to be without excuse. [21]Because when they knew God they did not glorify *Him* as God, neither were they thankful. But they became vain in their thoughts and their foolish heart was darkened. [22]Claiming to be wise, they became fools, [23]and they changed the glory of the immortal God into a likeness of an image of man that dies—and *also* of birds, and four-footed animals, and creeping things. [24]For this reason God also gave them up to uncleanness in the lusts of their hearts, to dishonor their bodies between themselves: [25]who changed the truth of God into a lie, and worshipped and served the created thing more than the Creator—who is blessed forever. Amen.

[26]For this reason God gave them up to vile passions of dishonor – for even their females changed the natural use into that which is contrary to nature – [27]and in the same way also, leaving the natural use of the woman, the men were inflamed in their lust towards one another, men working out shame with men, and receiving in themselves that reward which was fitting for their error. [28]And just as much as they did not think it good to have God in *their* knowledge, God gave them up to a reprobate mind, to do those things which are not right, [29]being filled with all kinds of unrighteousness – fornication, wickedness, covetousness, malice – *being* full of envy, murder, quarrels, deceit, evil habits. *They became* whisperers, [30]slanderers, God-haters, insolent, proud, braggarts, inventors of evil things, disobedient to parents, [31]without understanding, impossible to trust, without natural love, unforgiving and without mercy. [32]*They* knew the righteous judgment of God, that those doing such things are worthy of death – *but* not only do *they* practice them, but they also delight in those who do so.

CHAPTER 2

[1]For this reason you are without excuse, O man, every one *of you* who is judging. For in that *thing* in which you judge another, you condemn yourself. For you who are doing the judging keep on doing the same things. [2]But we know that the judgment of God is according to truth upon those who do such things. [3]And O man! (*you* who judge those that do such things, yet keep on doing them *yourself*,) do you think this, that you shall escape the judgment of God? [4]Or do you despise the riches of His goodness and forbearance and long-suffering? *Do you* not know that the goodness of God leads you to repentance? [5]But according to your hardness and stubborn heart, you are saving up wrath for yourself in the Day of wrath and revelation of God's righteous Judgment. [6]*For He* will render to each according to his works: [7]Everlasting life to those who truly, with patience in good work, are seeking glory and honor and deathlessness. [8]But wrath and anger *shall be given* to the ones who rebel, and who do not obey the truth, but obey that which is wrong. [9]Trouble and great pain *shall be* upon every soul of man who works out evil – both of the Jew first, and of *the* Greek. [10]But glory and honor and peace *shall be* to everyone who works out good – both to *the* Jew first, and to *the* Greek. [11]For there is no respect of persons with God. [12]For as many as sinned without Law shall also be lost without Law. And as many as sinned within Law shall be judged by means of Law. [13]For *it is* not the hearers of the Law *who are* righteous with God, but *it is* the doers of the Law *that* shall be counted righteous. [14]For when the Gentiles (who do not have the Law) do by nature the things of the Law, not having the Law, these are a law unto themselves. [15]*For they* show the work of the Law written in their hearts, their conscience bearing witness with them. And the thoughts *which passed* between one another *will be* accusing or excusing *them* [16]on the Day when God shall judge the hidden things of men according to my Gospel, by Jesus Christ.

17Behold! you *who* are called a Jew, and rest in the Law, and boast in God, 18and know the will *of God.* And *behold! you who* approve the things that are more excellent, being instructed out of the Law, 19and who are sure *that* you yourself are a guide of *the* blind, a light of those in darkness, 20a teacher of foolish ones, a teacher of babes, *because you* have the pattern of knowledge and of truth in the Law. 21You, then, who are teaching another, do you teach yourself? You who are preaching not to steal, do you steal? 22You who are advising not to commit adultery, do you commit adultery? You who hate idols, do you rob *their* temples? 23You who boast in the Law, do you dishonor God through the breaking of the Law? 24For the name of God is blasphemed among the Gentiles because of you, even as it has been written (See ISAIAH 52:5). 25For if you keep *the* Law, circumcision truly profits *you,* but if you are a breaker of the Law, your circumcision has become no circumcision. 26If, then, the one not circumcised keeps the demands of the Law, shall his lack of circumcision not be counted for circumcision? 27And *then* shall not the one who lacks circumcision by nature, *by* fulfilling the Law, judge you, who with letter and circumcision *are* a breaker of the Law? 28For he is not a Jew who *is so* outwardly, neither *is* circumcision that which *is* outward in flesh — 29but he *is* a Jew who is *so* inwardly. And circumcision *is* of *the* heart, *in* spirit, not in letter — of whom the praise is not of men, but of God.

CHAPTER 3

1Then what *is* the advantage of the Jew? Or what *is* the profit of circumcision? 2Much in every way! For indeed, first, they were entrusted with the very words of God. 3For what if some did not believe? Shall their not believing make the faith of God of no use? 4Let it not be *said!* But let God be true and every man a liar, just as it has been written, "That Thou shouldest be justified in Thy words, and mayest overcome when Thou art called into judgment" (See PSALM 51:4). 5But if our unrighteousness shows forth the righteousness of God, what shall we say? *Is* God unrighteous, who lays on wrath? (I speak as a man.) 6Let it not be *said!* Otherwise how shall God judge the world? 7For if in my lie the truth of God overflowed to His glory, why am I still judged as a sinner? 8And why not (as we are wrongly accused, and as some report that we say,) Let us practice evil so that good may come? *Their* judgment is just.

9What then? Are we better? Not at all! For we have before charged both Jews and Greeks with being all under sin; 10according as it has been written, 11"There is none righteous, no, not one! There is none that understands, there is none that seeks after God. 12All have gone out of the way. Together they have become worthless. There is none that is doing good, no, not one! 13Their throat is an opened grave. They deceived with their tongues. *The* poison of asps *is* under their lips. 14*Their* mouth is full of cursing and bitterness. 15Their feet *are* swift to shed blood. 16Ruin and

misery *are* in their ways, [17]and they have not known the way of peace. [18]There is no fear of God before their eyes" (See PSALM 5:9; 10:7; 14:1; 140:3; PROVERBS 1:16; ISAIAH 59:7).

[19]Now we know that whatever the Law says, it speaks to those within the Law—so that every mouth may be stopped, and all the world be under judgment to God. [20]For this reason no flesh shall be justified before Him by works of Law—for *the* knowledge of sin *comes* by means of Law. [21]But God's righteousness has been revealed apart from Law, being witnessed by the Law and the Prophets—[22]even the righteousness of God through faith of Jesus Christ, towards all and upon all those who believe. For there is no difference—[23]for all have sinned and come short of the glory of God; [24]being justified as a free gift, by His grace, through the redemption which *is* in Christ Jesus, [25]*For* God has set *Him* forth as a Mercy Seat through faith in His blood, for the showing forth of His righteousness (by reason of the passing-by of those sins committed beforehand, in the forbearance of God). [26]*It was* for the showing forth of His righteousness in the present time, that He might be just and the justifier of him who *is* of the faith of Jesus. [27]Where then *is* the boasting? It was shut out. By what law? of works? No! But by a law of faith. [28]Therefore we reckon that a man is justified by faith, without the works of Law. [29]*Is He* the God of Jews only? and not of Gentiles too? Yes, also of Gentiles, [30]since truly *it is* one God who will justify *the* circumcision by faith, and those not circumcised through faith. [31]Do we then do away with *the* Law through faith? Let it not be *said!* Yea, we establish the Law.

CHAPTER 4

[1]What then shall we say our father Abraham has found, according to *the* flesh? [2]For if Abraham was justified by works, he has reason to boast—but not towards God. [3]For what does the Scripture say? "And Abraham believed God, and it was reckoned to him for righteousness" (See GENESIS 15:6). [4]Now to him who works, the reward is not counted according to grace, but according to debt. [5]But to him who does not work, but believes on Him who justifies the ungodly, his faith is counted for righteousness. [6]Even as David also speaks of the blessedness of the man to whom God reckons righteousness apart from works: [7]"Blessed *are they* whose lawless deeds are forgiven, and whose sins are covered. [8]Blessed *is the* man to whom the Lord will in no way reckon sin" (See PSALM 32:1). [9]*Is* this blessedness then upon the circumcision *only?* or also upon those not circumcised? For we say that faith was reckoned to Abraham for righteousness. [10]How then was it reckoned? Was he in circumcision? or not in circumcision? Not in circumcision, but in uncircumcision! [11]And he received *the* sign of circumcision *as* a seal of the righteousness of the faith which *he had* in uncircumcision—for him to be father to those who believe (*though still* in uncircumcision)—for righteousness also to be reckoned to them. [12]And *that he might be* father of circumci-

sion to those who are not of circumcision only, but also to those who walk in the steps of the faith our father Abraham had during uncircumcision.

[13]For the promise that he should be heir of the world *was* not by law to Abraham, or to his seed, but *was* by righteousness of faith. [14]For if they who are of the Law *are* heirs, faith has been made useless, and the promise is made of no effect. [15]For the Law works out wrath (for where there is no law, *there is* no lawbreaking). [16]Because of this *it is* of faith, so that *it might be* according to grace, so that the promise might be made sure to all the seed—not to that which *is* of the Law only, but also to that which *is* of Abraham's faith (who is father of us all). [17]Even as it has been written, "I have made you a father of many nations" (See GENESIS 17:5). *This was* before God, whom he believed, who gives life to the dead, and calls the things which are not as if they were. [18]*For* in hope *he* believed against hope that he would become *the* father of many nations (according to that which has been said, "So shall your seed be"). [19]And not being weak in the faith, he did not consider his own body already dead (being a hundred years old) and the deadening of Sarah's womb. [20]And *he* did not stagger at the promise of God through unbelief, but was strengthened in faith, giving glory to God, [21]and being fully persuaded that what *God* has promised He is also able to do. [22]For this reason also it was counted to him for righteousness. [23]But it was not written that it was reckoned to him for his sake only, [24]but also for our sake, to whom it is going to be reckoned—to those that believe on Him who raised our Lord Jesus from among *the* dead, [25]who was delivered for our sins, and was raised for our justification.

CHAPTER 5

[1]Therefore, having been justified by faith, we have peace toward God through our Lord Jesus Christ. [2]Through *Him* we also have the entrance by faith into this grace in which we stand. And we fill up with rejoicing in hope of the glory of God. [3]And not only *so*, but we also rejoice exceedingly in troubles, knowing that trouble works out patience. [4]And patience *works out* proven character, and proven character *works out* hope. And this hope does not make *us* ashamed, because the love of God has been poured out in our hearts by the Holy Spirit, who has been given to us. [6]For while we were still without strength, in due time, Christ died for *the* ungodly. [7]Now scarcely will one die on behalf of a righteous *man*. For the sake of a good *man* someone might even dare to die. [8]But God proves His own love to us in that while we were still sinners, Christ died for us.

[9]Much more then, having been justified now by His blood, we shall be saved from wrath by Him. [10]For if while we were enemies we were reconciled to God through the death of His Son, much more *now that* we have been reconciled, we shall be saved by His life. [11]And not only *so*, but *we* also fill up with joy in God through our Lord Jesus Christ, through whom we now have received the reconciliation.

[12]Because of this, just as sin entered into the world by one man, and death by sin, even so death passed unto all men on the ground that all sinned: [13](For until *the time of the* Law, sin was in the world, but sin is not charged when there is no law. [14]But death ruled from Adam until Moses, even upon those who had not sinned in the likeness of Adam's sin—who is a type of Him who is coming.) [15]But the free gift, however, is not like the sin. For if by the sin of the one many died, much more the grace of God—and the gift in grace, which *is* of the one man Jesus Christ—overflowed to the many. [16]And the free gift *is* not as by one who sinned (for indeed the judgment *is* of one unto sentence of death) but the free gift *is* of many failings unto justification. [17]For if by the fall of the one, death ruled through the one; much more those who are receiving the overflowing of grace and the gift of righteousness shall rule in life by the One, Jesus Christ. [18]So, then, as through one fall *the sentence* unto death was unto all men, so also through one completed righteousness *the free gift came* unto all men unto justification of life. [19]For as through the one man's failure to obey, the many were placed in the position of sinners, so also through the obedience of the One, the many shall be placed in the position of righteous ones. [20]But *the* Law came in beside, in order that the offense might increase. But where sin increased, [21]grace overflowed much more—so that as sin ruled in death, so also grace might rule through righteousness unto life everlasting through Jesus Christ, our Lord.

CHAPTER 6

[1]What shall we say then? Shall we go on in sin so that grace may abound? [2]Let it not be *said!* We who died to sin, how shall we still live in it? [3]What? do you not understand that as many *of us* as were baptized into Christ Jesus, we were baptized into His death? [4]Therefore we were buried with Him through baptism into death, so that as Christ was raised up from among *the* dead by the glory of the Father, so also we should walk in newness of life. [5]For if we have been joined together in the likeness of His death, so we shall also certainly be *in that* of *His* resurrection—[6]knowing this, that our old man was crucified with *Him* so that the body of sin might be done away with (so that we no longer should serve sin). [7]For he that has died has been justified from sin.

[8]Now if we died with Christ, we believe that we shall also live with Him—[9]knowing that when Christ was raised up from among *the* dead, He dies no more. Death does not rule over Him any more. [10]For in that He died, He died to sin once for all—but in that He lives, He lives unto God. [11]So also you count yourselves truly dead to sin, but alive to God in Christ Jesus, our Lord. [12]Therefore do not let sin be king in your mortal body, to obey it in its evil desires. [13]Neither *should you* give your members as instruments of unrighteousness unto sin, but give yourselves completely to God as *one* alive from among *the* dead, and your members as instruments of righteousness to God. [14]For sin shall not lord it over you, for you are not under Law, but under grace.

15What then? Shall we sin because we are not under Law, but under grace? Let it not be *said!* 16Do you not know that to whom you give yourselves as servants for obedience, you are slaves to him whom you obey? – whether *it be* of sin unto death, or of obedience unto righteousness. 17But thanks *be* unto God that you were the slaves of sin, but you obeyed from the heart the form of teaching to which you were delivered up. 18And being set free from sin, you became slaves to righteousness. 19I speak in the manner of men, because of the weakness of your flesh. For as you gave your members up in bondage to uncleanness, and to *one* lawless act unto *another* lawless act, so now give your members in bondage to righteousness unto holiness. 20For when you were the slaves of sin, you were free as to righteousness. 21What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. 22But now being set free from sin, and having become bondslaves to God, you have your fruit unto holiness, and the end life everlasting. 23For the wages of sin *is* death; but the free gift of God *is* eternal life through Jesus Christ, our Lord.

CHAPTER 7

1Do you not understand, brothers (for I speak to those who know the Law), that the Law rules over a man as long as he lives? 2For the married woman is bound by law to the living husband – but if the husband should die, she is set free from the law of the husband. 3So, then, while the husband is alive, she shall be called an adulteress, if she becomes another man's. But if the husband should die, she is free from the law, so as not to be an adulteress if she becomes another man's *wife*. 4So that, my brothers, you also were made dead to the Law through the body of Christ, in order for you to become another's (who was raised from among *the* dead so that we should bring forth fruit unto God). 5For when we were in the flesh, the passions of sins (which *were* through the Law) worked in our members to bring forth fruit unto death. 6But now we have been set free from the Law, being dead to that in which we were held, so that we should serve in newness of spirit and not in oldness of letter.

7What shall we say then? *Is* the Law sin? Let it not be *said!* But I did not know sin except through *the* Law. For I would not have recognized lust unless the Law had said, "You shall not lust." 8But sin, receiving an opportunity through the commandment, worked out in me every lust – for apart from Law sin *was* dead. 9And I was alive apart from Law once, but the commandment came and sin came alive, and I died. 10And the commandment which *was* unto life was found to be death to me. 11For sin, receiving an opportunity through the commandment, seduced me, and through it killed *me*. 12So that the Law truly *is* holy, and the commandment *is* holy and just and good. 13That which is good, then, has it become death to me? Let it not be *said!* But sin,

that it might be revealed as sin—working death to me by that which *is* good—so that sin might become overflowingly sinful through the commandment.

[14]For we know that the Law is spiritual, and I am fleshly, being sold under sin. [15]For I do not approve what I do—for I do not do this which I will, but I do this which I hate. [16]But if I do what I do not will, I consent to the Law that *it is* good. [17]Now, then, I am no longer working it out, but the sin living in me *does it*. [18]For I know that in me (that is, in my flesh) there dwells no good—for to desire is present with me, but how to work out the good I find not. [19]For the good that I desire, I do not—but what evil I do not desire, this I do. [20]But if I do that which I do not desire, *it is* no longer I *who* work it out, but sin living in me. [21]I find, then, a law, that when I desire to do what is right, evil is present with me. [22]For I delight in the law of God according to the inward man—[23]but I see another law in my members warring against the law of my mind, and leading me captive to the law of sin which is in my members. [24]O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ, our Lord! [25]So then, I myself truly with the mind serve the law of God; but with the flesh the law of sin.

CHAPTER 8

[1]*There is* therefore now no condemnation to those in Christ Jesus who walk not according to the flesh, but according to the Spirit. [2]For the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death. [3]For what the Law was not able to do, in that it was weak through the flesh, God, *in* sending His own Son in the likeness of sinful flesh, and to be a sacrifice for sin, condemned sin in the flesh. [4]*This was* in order that the righteous demand of the Law should be fulfilled in us, who walk not according to the flesh, but according to the Spirit. [5]For they who are according to the flesh mind the things of the flesh. And they *who are* according to the Spirit *mind* the things of the Spirit. [6]For the mind of the flesh *is* death, but the mind of the Spirit *is* life and peace. [7]Because the mind of the flesh *is* enmity towards God: for it is not subject to the law of God; for neither can it *be*, [8]and they that are in the flesh are not able to please God.

[9]But you are not in the flesh, but in the Spirit, if the Spirit of God truly dwells in you. But if anyone has not the Spirit of Christ, he is not His. [10]But if Christ *is* in you, the body truly *is* dead because of sin, but the Spirit *is* life because of righteousness. [11]But if the Spirit of Him who raised up Jesus from among *the* dead dwells in you, He who raised up the Christ from among *the* dead will also make your death-doomed bodies live because of His Spirit that dwells in you. [12]So then, brothers, we are not debtors to the flesh, to live according to the flesh. [13]For if you live according to the flesh, you are going to die. But if you by the

Spirit put to death the deeds of the body, you will live—[14]for as many as are led by *the* Spirit of God, these are the sons of God! [15]For you did not receive a spirit of bondage again unto fear, but you received a spirit of adoption in which we cry, Abba, Father. [16]The Spirit Himself bears witness with our spirit that we are children of God. [17]And if children, also heirs, truly heirs of God, and joint-heirs of Christ, if we indeed suffer together, so that we may also be glorified together.

[18]For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory about to be revealed to us. [19]For the creation eagerly looks out for the unveiling of the sons of God—[20]for the creation has been made subject to weakness (not of its own will, but by reason of Him who made *it* subject) in hope [21]that the creation itself also shall be delivered from the bondage of decay into the glorious liberty of the children of God. [22]For we know that the whole creation groans together and labors together in pain until now. [23]And not only *so*, but even we ourselves, having the first-fruit of the Spirit, we ourselves also groan in ourselves, waiting for adoption (*that is*, the redemption of our body). [24]For we were saved in hope. But hope that is seen is not hope. For what anyone sees, why does he also hope for *it?* [25]But if we hope for that which we do not see, we wait with patience. [26]And in the same way the Spirit also joins in to help our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself pleads our case for us with groanings that cannot be spoken. [27]But He who searches the hearts knows what *is* the mind of the Spirit, because He pleads the case for the saints according to God. [28]And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. [29]Because whom He foreknew, He also predestinated *to be* conformed to the image of His Son, in order that He might be *the* firstborn among many brothers. [30]And whom He predestinated, these He also called. And whom He called, these He also justified. And whom He justified, these He also glorified.

[31]What then shall we say to these things? If God is for us, who *can be* against us? [32]Truly He who did not withhold His own Son, but surrendered Him for us all, shall He not also freely give us all things with Him? [33]Who shall bring any charge against God's elect? *It is* God who justifies! [34]Who *is* he that condemns? Christ *is the One* who died! Yea, rather *He* is also raised up (who also is at *the* right hand of God, who also pleads our case for us). [35]Who shall separate us from the love of Christ? Trouble? or distress? or persecution? or hunger? or nakedness? or danger? or sword? [36]As it is written, "For Thy sake we are killed all the day long. We were counted as sheep for slaughter." (See PSALM 44:22). [37]But in all these things we more than conquer through Him who loved us. [38]For I am persuaded that neither death, nor life, nor angels, nor rulers, nor powers, nor things present, nor things to come, [39]nor height, nor depth, nor any other created thing will

be able to separate us from the love of God, which *is* in Christ Jesus, our Lord.

CHAPTER 9

[1]I tell *the* truth in Christ. I do not lie, my conscience bearing witness with me in *the* Holy Spirit, [2]that I have great grief and pain that never stops in my heart—[3]for I myself was wishing to be a curse from Christ for my brothers, my kinsmen according to the flesh. [4]*For they* are Israelites, to whom belong the sonship, and the glory, and the covenants, and the Law-giving, and the service, and the promises *of God*. [5]To whom belong the fathers *also*, and from whom comes the Christ according to *the* flesh (Who is God-blessed over all forever. Amen!). [6]Not, however, that the word of God has failed! For those *are* not all Israel who *are* out of Israel. [7]Nor *are* all *of them* children because they are seed out of Abraham. But "In Isaac shall a seed be called unto you" (See GENESIS 21:12). [8]That is to say, the children of the flesh are not the ones who are the children of God. But the children of the promise are counted as *the* seed. [9]For this word *is* of promise, "According to this time I will come, and there shall be a son *born* to Sarah" (See GENESIS 18:10). [10]And not only *this*, but also when Rebecca had conceived by one (Isaac our father)—[11]for *the children* had not yet been born, nor had they done anything good or evil, so that the purpose of God according to election might stand, not of works, but of Him who calls—[12] it was said to her, "The elder shall serve the younger" (See GENESIS 25:23). [13]*This was* according as it has been written, "Jacob have I loved, and Esau have I hated" (See MALACHI 1:2).

[14]What shall we say then? *Is there* unrighteousness with God? Let it not be *said!* [15]For he says to Moses, "I will show mercy to whom I will show mercy, and I will have pity on whom I will have pity" (See EXODUS 33:19). [16]So then *it is* not of him that wills, nor of him that runs, but of God who shows mercy. [17]For Scripture says to Pharaoh, "For this very thing I raised you up, so that I might show My power in you, and so that My name should be made known in all the earth" (See EXODUS 9:16). [18]So, then, He shows mercy to whom He desires *to show mercy*, and He hardens whom He will.

[19]You will then say to me, Why does He still find fault? for who has resisted His purpose? [20]Yes, rather, O man, who are you that answers against God? Shall the thing formed say to Him who formed *it*, Why did you make me this way? [21]Or, does not the potter have authority over the clay? *Can he not* out of the same lump make one vessel unto honor, and another unto dishonor? [22]And *what* if God, minded to show wrath and to make His power known, endured with much long-suffering *the* vessels of wrath fitted for destruction? [23]And *also* that He might make known the riches of His glory upon vessels of mercy which He

beforehand prepared for glory—[24]even us whom He also has called, not only among *the* Jews, but also from among *the* Gentiles. [25]As He says also in Hosea, "I will call that which *is* not My people, 'My People!' And that *which is* not loved, 'Beloved!' [26]And it shall come to pass in the place where it was said to them, You *are* not My people, there they shall be called sons of *the* living God" (See HOSEA 1:10 and 2:23). [27]But Ī-sā'-ī-āh cries out in regard to Israel, "If the number of the sons of Israel are as the sand of the sea, the remnant shall be saved—[28]for *He* is bringing *the* matter to an end, and cutting *it* short in righteousness, because the Lord will do a short work upon the earth" (See ISAIAH 10:22). [29]And as Ī-sā'-ī-āh said before, "Except *the* Lord of Hosts had left us a seed, we would have become as Sodom, and would have been like Gō-mŏr'-rāh" (See ISAIAH 1:9).

[30]What shall we say then? That *the* Gentiles that do not follow after righteousness have gotten righteousness, but a righteousness that *is* by faith. [31]But Israel, following after a law of righteousness, did not lay hold of a law of righteousness. [32]Why? Because *it was* not by faith, but as by works of *the* Law. For they stumbled at the Stone-of-stumbling, [33]even as it has been written, "Behold! I place in Zion a Stone-of-stumbling and a Rock-of-offense. And everyone who believes on Him shall not be ashamed" (See ISAIAH 28:16).

CHAPTER 10

[1]*My* brothers, truly my heart's desire and prayer to God for Israel's sake is for *them* to be saved. [2]For I bear witness to them that they have zeal for God, but not according to knowledge. [3]For being ignorant of God's righteousness, and trying to set up their own righteousness, they did not put themselves under the righteousness of God. [4]For Christ *is the* end of *the* law for righteousness to everyone who believes.

[5]For Moses tells of the righteousness which *is* of the Law, that, "The man who has practiced those things shall live by them" (See LEVITICUS 18:5). [6]But the righteousness of faith speaks in this way, "You may not say in your heart, Who shall go up into Heaven?"—that is, in order to bring Christ down. [7]Or, "Who shall go down into the pit?"—that is, in order to bring Christ up from among *the* dead. [8]But what does it say? "The word is near you, in your mouth and in your heart"—that is, the word of faith which we preach. [9]So that if you confess *the* Lord Jesus with your mouth, and believe in your heart that God raised Him from among *the* dead, you shall be saved (See DEUTERONOMY 30:12). [10]For with *the* heart man believes unto righteousness, and with *the* mouth he confesses unto salvation. [11]For the Scripture says, "Everyone who believes on Him shall not be ashamed" (See ISAIAH 28:16). [12]For there is no difference between Jew and Greek—for the same Lord of all *is* rich toward all that call upon Him. [13]For everyone who calls upon the name of *the* Lord shall be saved. [14]How then shall they call

upon Him whom they did not believe? And how shall they believe on Him of whom they have not heard? And how shall they hear without *someone* preaching? [15]And how shall they preach unless they are sent? As it has been written, "How beautiful *are* the feet of those who are preaching the Gospel of peace, of those preaching the Gospel of good things" (See ISAIAH 52:7).

[16]But not all obeyed the Gospel. For Isaiah says, "Lord, who believed our report?" (See ISAIAH 53:1). [17]So then faith *comes* by hearing, and hearing by *the* word of God. [18]But I say, Did they not hear? Yea, rather, their voice went out into all the earth, and their words to the ends of the world. [19]But I say, Did not Israel know? First, Moses says, "I will cause you to be jealous by *those who are* not a nation. I will anger you by a nation without understanding" (See DEUTERONOMY 32:21). [20]And Isaiah is very bold and says, "I was found by those who were not trying to find Me. I was revealed to those who were not seeking after Me." [21]But to Israel He says, "All the day long I stretched out My hands to an unbelieving and gainsaying people" (See ISAIAH 65:1, 2).

CHAPTER 11

[1]I say then, Did God cast away His people? Let it not be *said!* For I also am an Israelite, of the seed of Abraham, of *the* tribe of Benjamin. [2]God did not throw aside His people whom He foreknew. Do you not know what the Scripture says in *the history of* Elijah? How he pleads with God against Israel, saying, [3]"Lord, they killed Your prophets and they dug down Your altars; and I alone am left, and they seek my life." [4]But what does the Divine answer say to him? "I left to Myself seven thousand men who have not bowed a knee to Baal" (See I KINGS 19:10-18). [5]So then also in the present time there has been a remnant according to the election of grace. [6]But if by grace, *it is* no longer of works—otherwise grace no longer proves to be grace. But if of works, it is no longer of grace—otherwise work no longer proves to be work.

[7]What then? Whatever Israel looked for, this it did not get. But the chosen have gotten it, and the rest were blinded—[8]even as it has been written, "God gave them a spirit of slumber, eyes that do not see, and ears that do not hear," unto this day (See ISAIAH 29:10). [9]And David says, "Let their table be for a snare, and for a trap, and for a stumbling-block, and for a reward to them. [10]Let their eyes be darkened so as not to see, and bow down their back always" (See PSALM 69:22). [11]I say then, Did they stumble so that they might fall? Let it not be *said!* But by their falling away salvation *is given* to the Gentiles, so as to cause them to be jealous. [12]But if their falling away is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness? [13]For I speak to you, the Gentiles—inasmuch as I am the apostle of the Gentiles, I glorify my ministry—[14]if by any means I shall cause *those who*

are my flesh to be jealous and shall save some from among them. [15]For if their casting away becomes the reconciliation of the world, what *shall* the receiving *of them be*, except life from among *the* dead?

[16]Now if the first-fruit *is* holy, the lump *is* too. And if the root *is* holy, the branches *are* too. [17]But if some of the branches were broken off, and being a wild olive tree you were grafted in among them and came to partake with them of the root and of the fatness of the olive tree, [18]do not boast against the branches. But if you do boast against *them, remember* that you do not bear the root, but the root *bears* you. [19]You will say then, The branches were broken off so that I might be grafted in. [20]Well! They were broken off by unbelief, and you stand by faith. Do not be high-minded! But fear, [21]for if God did not spare the natural branches, perhaps He will not spare you either. [22]Behold then *the* goodness and severity of God: upon those who fell—severity; and upon you—goodness, if you keep on in *His* goodness, otherwise you too will be cut off. [23]And if they do not keep on in unbelief, they also shall be grafted in. For God is able to graft them in again. [24]For if you were cut out of the olive tree which is wild by nature, and, contrary to nature, were grafted into a good olive tree, how much more shall these who *are* according to nature be grafted into their own olive tree!

[25]For I do not want you to be ignorant of this mystery, *my* brothers (so that you may not be wise in your own *eyes*), that hardness in part has happened to Israel, until the fullness of the Gentiles has come in. [26]And so all Israel shall be saved, even as it has been written, "Out of Zion the Deliverer shall come, and He shall turn away ungodliness from Jacob. [27]And this *is* My covenant to them—whenever I take away their sins" (See ISAIAH 59:20). [28]Indeed, as regards the Gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the sake of the fathers. [29]For the gifts and the calling of God *are* without repentance. [30]For as you also in times past were unbelieving, but now have been shown mercy through their unbelief—[31]so also these now have not believed in regard to your mercy, so that they too may have mercy shown *them*. [32]For God shut all up together in unbelief, so that He might show mercy to all. [33]O the depth of the riches both of *the* wisdom and knowledge of God! How unsearchable *are* His judgments, and His ways *are* past finding out! [34]For who has known *the* mind of *the* Lord? or who became His advisor? [35]Or, who has first given to Him, and it shall be given back to him again? [36]For of Him and through Him and to Him *are* all things: to Him *be* glory forever. Amen.

CHAPTER 12

[1]Therefore, *my* brothers, I call upon you by the mercies of God to present your bodies a living sacrifice, holy, pleasing unto God—*which is* your reasonable service. [2]And be not conformed to this world, but

be transformed by the renewing of your mind, so that you may prove what *is* the good and pleasing and perfect will of God. [3]For through the grace which is given to me, I say to everyone that is among you, Do not be high-minded above what *you* ought to think—but set your mind so as to think wisely, according as God has given to each a measure of faith. [4]For even as in one body we have many members, but the members do not have the same use—[5]even so we, the many, are one body in Christ, and every one members of one another. [6]But *we* have different gifts according to the grace which is given to us. If it is prophecy, *let us prophesy* according to how much faith *we have*. [7]Or ministry, *let us be busy* in serving; or he who teaches, in teaching; [8]or he who comforts, in comforting; *or* he who is giving, with an open heart. And he who is leading, *let him be* eager; he who shows mercy, *let him do it* in cheerfulness. [9]*Let your* love be without pretending; hate evil and hold tight to that which is good. [10]*Be* tender towards one another, in brotherly love, going before one another in giving honor. [11]*Do* not *be* careless in business. *Be* warm in spirit, serving the Lord. [12]*If you are* in hope, *be* rejoicing; in trouble, enduring; in prayer, steadily keeping on, [13]giving to the needs of the saints, following after hospitality.

[14]Bless those who persecute you—bless, and do not curse *them*. [15]Rejoice with those who rejoice, and weep with those who weep. [16]*Be* of the same mind toward one another, not minding the high things, but going along with the lowly. Be not wise in your own selves. [17]Pay no one evil for evil. Think beforehand to provide things honest before all men. [18]If possible, as far as is in you, be at peace with all men. [19]Do not avenge yourselves, beloved, but give place to anger—for it has been written, "Vengeance *belongs* to Me, I will repay, says the Lord" (See DEUTERONOMY 32:35). [20]Therefore if your enemy should be hungry, feed him; if he should be thirsty, give him *something to* drink—for doing this, you will heap coals of fire upon his head. [21]Do not be overcome by evil, but overcome evil with good.

CHAPTER 13

[1]Let every soul put himself under the higher authorities—for there is no authority except from God, and the authorities that exist have been appointed by God. [2]So that he who sets himself against the authority sets himself against the order of God. And they who do resist shall receive judgment to themselves. [3]For the rulers are not frightening to good works, but to evil. Do you want to be *so* that *you* are not afraid of the authority? Do good, and you shall have praise from it—[4]for it is a servant of God unto your good. But if you do evil, be afraid—for it does not wear the sword in vain. For it is a servant of God, a punisher for wrath to him that does evil. [5]That is why *it is* needful to be under *it*—not only because of wrath, but also for conscience' sake. [6]For because of this you also pay taxes—for they are servants of God,

always giving attention to this same thing. 7Therefore give to all their dues—taxes to whom taxes *are due*, custom to whom custom *is due*, fear to whom fear *is due, and* honor to whom honor *is due*. 8Do not owe anything to anyone, unless *it is this*, to love one another—for he who loves the other has fulfilled *the* Law. 9For, "You shall not commit adultery; You shall not commit murder; You shall not steal; You shall not bear false witness; You shall not lust;" and if there is any other commandment, it is summed up in this word, in this, "You shall love your neighbor as yourself" (See EXODUS 20:13-17; LEVITICUS 19:18). 10Love does not work any ill to its neighbor—therefore love *is* the fulfilling of *the* Law. 11This also, knowing the time, that *it is* already time that we should be aroused out of sleep—for now our salvation *is* nearer than when we believed. 12The night is far gone, and the day has come near—therefore let us throw off the works of darkness and put on the armor of light. 13Let us walk honorably, as in daytime—not in carousings and drinking, not in *unlawful* intercourse and lustful acts, not in fighting and envy. 14But put on the Lord Jesus Christ, and do not take any thought for *the* lusts of the flesh.

CHAPTER 14

1And receive him who is weak in the faith, *but* not for the purpose of judging his opinions. 2One believes that he may eat all things. Another, being weak, eats vegetables. 3Do not let the one who eats *meat* despise the one who does not eat. And he who does not eat, let him not judge him who eats, for God has taken him to Himself. 4Who are you that you are judging the servant of another? He stands or falls to his own master. And he shall be made to stand, for God is able to make him stand. 5One judges one day above another. Another judges every day *alike*. Let each be fully persuaded in his own mind. 6He who regards the day regards *it* to *the* Lord. And he who does not regard the day does not regard *it* to *the* Lord. He who eats, eats to *the* Lord, for he gives thanks to God. And he who does not eat, *he* does not eat to *the* Lord, and gives thanks to God. 7For not one of us lives to himself, and not one dies to himself. 8For both if we should live, we live to the Lord—and if we should die, we die unto the Lord. Both, then, if we should live, and if we should die, we are the Lord's. 9For to this end Christ both died and rose and lived again, in order that He might rule over both *the* living and *the* dead.

10But you, why do you judge your brother? Or again, You, why do you belittle your brother? For we shall all stand before the judgment seat of Christ. 11For it has been written, "I live, says the Lord, so that every knee shall bow unto Me, and every tongue shall confess unto God" (See ISAIAH 45:23). 12So then each of us shall give account of himself to God. 13No longer, then, should we judge one another. But rather judge you this, *that you are* not to put a stumbling-block or a

reason to fall before *your* brother. [14]I know and am persuaded in the Lord Jesus that nothing *is* unclean of itself—except to him who judges anything to be unclean, to him *it is* unclean. [15]But if your brother is grieved on account of *your* food, you no longer walk according to love. Do not with your food destroy him for whom Christ died. [16]Therefore do not let your good be spoken evil of—[17]for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. [18]For he who serves Christ in these things *is* pleasing to God and approved by men. [19]So then let us follow the things of peace, and the things for building up one another. [20]Do not throw down the work of God for the sake of food. All things *are* indeed pure, but *it is* evil to the man who eats while causing to stumble. [21]It is not right to eat flesh or drink wine or *to do anything* in which your brother stumbles, or is offended, or is weak. [22]Do you have faith? Have *it* to yourself before God. Happy *is* he who does not condemn himself by what he approves. [23]But he who doubts, if he eat, has been condemned, because it is not of faith. And whatever *is* not of faith is sin.

CHAPTER 15

[1]And we who are strong, we ought to bear the weaknesses of the weak and not try to please ourselves. [2]For let every one of us please his neighbor unto good, building *him* up. [3]For even Christ did not please Himself—but, according as it has been written, "The curses of them who were cursing You fell on Me" (See PSALM 69:9). [4]For as many things as were written in the past were written then for our learning—so that through patience and comfort of the Scriptures we might have hope. [5]Now the God of patience and comfort give you *grace* to mind the same thing with one another according to Christ Jesus. [6]So that with one mind, with one mouth, you may glorify the God and Father of our Lord Jesus Christ. [7]Therefore take one another to your *hearts*, even as Christ also took us to Himself unto *the* glory of God.

[8]But I say that Jesus Christ has become a servant of circumcision for *the* truth of God, in order to confirm the promises of the fathers. [9]And *also* for the Gentiles to glorify God for mercy—even as it has been written, "Because of this I will confess to You among the Gentiles, and I will praise Your name" (See PSALM 18:49). [10]And again it says, "Rejoice, you Gentiles, with His people" (See DEUTERONOMY 32:43). [11]And again, "Praise the Lord, all the Gentiles, and praise Him, all the peoples" (See PSALM 117:1). [12]And again, Isaiah says, "There shall be the Root of Jesse, and He that arises to reign over the Gentiles—in Him the Gentiles shall hope" (See ISAIAH 11:10). [13]Now may the God of hope fill you with all joy and peace in believing, so that you may abound in hope, in the power of *the* Holy Spirit.

[14]But, my brothers, I myself am also persuaded about you, that you yourselves are full of goodness—*that you* have been filled with all

knowledge, being able also to warn one another. 15But I did more boldly write to you, *my* brothers, in part, as reminding you, because of the grace which was given to me under God. 16For to me *it was given* to be a minister of Jesus Christ unto the Gentiles, sacredly ministering the Gospel of God, in order that the offering up of the Gentiles might be pleasing, sanctified by *the* Holy Spirit. 17I have therefore *my* boasting in Christ Jesus *in* the things pertaining unto God.

18For I will not dare speak anything of what Christ has not done through me—for *the* obedience of *the* Gentiles, by word and deed, 19of signs and wonders in power, in *the* power of God's Spirit. So that I have fully preached the Gospel of Christ from Jerusalem, and in a circle as far as Il-lÿr'-ĭ-cŭm. 20And so *I* was eager to preach the Gospel—not where Christ was named, that I might not build upon another's foundation—21but according as it has been written, "They shall see, to whom nothing was told about Him; and those that have not heard shall understand" (See ISAIAH 52:15). 22For this reason also I was kept back many times from coming to you. 23But now, having no more place in these parts, and having a great longing to come to you for many years, whenever I go to Spain I will come to you. 24For I hope in going through to see you, and to be sent forward to there by you—if first I shall be in part satisfied by you.

25But now I go to Jerusalem, ministering to the saints. 26For Măc-ê-dō'-nĭ-ā and Achaia [Ă-kÿ'-ā] were pleased to make a certain gift for the poor of the saints who *are* in Jerusalem. 27They have been well pleased indeed, and they are their debtors. For if the Gentiles took part in their spiritual things, they ought also to minister to them in fleshly things. 28Then when I have finished this, and have sealed to them this fruit, I will come by you into Spain. 29And I am sure that when I come to you, I shall come in the fullness of blessing of the Gospel of Christ. 30And I beg you, brothers, by our Lord Jesus Christ, and hy the love of the Spirit, to strive together with me in *your* prayers to God for me, 31so that I may be delivered from those in Judea who are unbelieving. And *so* that my gift which *I take* for Jerusalem may be pleasing to the saints, 32*and* that I may come in joy to you by *the* will of God, and I may be refreshed with you. 33And the God of peace *be* with you all. Amen.

CHAPTER 16

1And I commend to you Phoebe [Fē'-bē], our sister, who is a servant of the church of Cenchrea [Sĕn-krē'-ā]—2that you may receive her in *the* Lord, as saints should, and you may help her in whatever matter she may need you. For she also has been a helper of many, and of myself also. 3Greet Priscilla and Ă-quĭl'-ă, my fellow-workers in Christ Jesus, 4who laid down their own necks for my life—whom not only I thank, but also all the churches of the Gentiles. 5And *greet* the

church at their house. Greet Ep-ĕ'-nĕ-tūs, my beloved, who is a first-fruit of A-chaĭ'-ā for Christ. [6]Greet Mary, who did much labor for us. [7]Greet An-drō-nī'-cŭs and Jū'-nī-ās, my kinsmen and my fellow-prisoners, who are of note among the messengers—who also were in Christ before me. [8]Greet Am'-plī-ās, my beloved in *the* Lord. [9]Greet Ur-bān'-ŭs, our helper in Christ, and Stach'-ys, my beloved. [10]Greet A-pĕl'-lēs, the approved in Christ. Greet those of the *household* of A-rīs-tō-bū'-lūs. [11]Greet Hē-rō'-dī-ōn, my kinsman. Greet those of the *household* of När-cĭs'-sŭs, who are in *the* Lord. [12]Greet Try-phē'-nā and Try-phō'-sā, who labor in *the* Lord. Greet Per'-sĭs, the beloved, who much labored in *the* Lord. [13]Greet Rufus, the chosen in *the* Lord, and his mother and mine. [14]Greet A-sўn'-crĭ-tŭs, Phlĕg'-ōn, Her'-mās, Pāt'-rō-bās, Her'mēs, and the brothers with them. [15]Greet Phĭl-ōl'-ō-gŭs and Julias, Nē'-reus, and his sister and Ō-lўm'-pās, and all the saints with them. [16]Greet one another with a holy kiss. The churches of Christ greet you.

[17]Now I beg you, brothers, to consider those who make the divisions and causes of stumbling *which are* contrary to the teaching which you have learned, and turn away from them. [18]For such do not serve our Lord Jesus Christ, but *serve* their own belly. And by smooth words and praise *they* deceive the hearts of the innocent. [19]For your obedience reached to all. I therefore rejoice concerning you. But I would have you to be wise unto good, and simple as to evil, [20]and the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. [21]Timothy, my fellow-worker, and Lucius, and Jason, and Sō-sīp'-ā-ter, my kinsmen, greet you. [22]I, Ter'-tĭ-ŭs, who wrote you the epistle in *the* Lord, greet you. [23]Gāĭ'-ŭs, the host of the whole church and me, greets you. Ē-rās'-tŭs, the steward of the city, and Quärt'-ŭs, the brother, greets you. [24]The grace of our Lord Jesus Christ *be* with you all. Amen. [25]Now unto Him that is able to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revealing of *the* mystery (regarding which silence has been kept during eternal ages, [26]but *which* now has been made plain), and by prophetic scriptures, according to commandment of the everlasting God, made known for obedience of faith to all the nations, [27]*the* only wise God, through Jesus Christ, to whom be the glory forever. Amen.

CHAPTER 1

[1]Paul, called by *the* will of God to be an apostle of Jesus Christ, and Sos'-thĕ-nēś the brother, [2]to the church of God which is in Corinth [Kôr'-ĭnth], who have been sanctified in Christ Jesus, called-out saints, with all the ones who call on the name of our Lord Jesus Christ in every place, both theirs and ours. [3]Grace to you and peace from God our Father and *the* Lord Jesus Christ.

[4]I thank my God always on your behalf, for the grace of God that was given to you in Christ Jesus—[5]that you were made rich in Him in everything: in all speech and all knowledge; [6]even as the witness of Christ was made sure in you, [7]so that you are behind in not one gift—awaiting the revealing of our Lord Jesus Christ, [8]who also will make you sure unto *the* end, blameless in the day of our Lord Jesus Christ. [9]God *is* faithful, by whom you were called into fellowship of His Son, Jesus Christ our Lord.

[10]Now I urge you, brothers, by the name of our Lord Jesus Christ, that you all say the same thing, and *that* there be no divisions among you. But *I urge* you to be joined together in the same mind and in the same judgment. [11]For it was revealed to me concerning you, my brothers, by those who are *of the house* of Chloe [Klō'-ēe], that there are arguments among you. [12]But I say this, that each of you says, I am of Paul, and I *am* of Apollos, and I *am* of Peter, and I *am* of Christ. [13]Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul? [14]I thank God that I baptized none of you, except Crispus and Gaius, [15]so that no one should say that I baptized into my name. [16]And I also baptized the household of Stephanas [Stĕf'-ā-năs]. As to the rest I do not know if I baptized any other. [17]For Christ did not send me to baptize, but to preach the Gospel—not in wisdom of word, so that the cross of Christ might not be made useless. [18]For the preaching of the cross is foolishness to those that are being lost, but to us who are being saved it is the power of God. [19]For it has been written, "I will destroy the wisdom of the wise, and I will set aside the understanding of the intelligent ones" (See ISAIAH 29:14).

[20]Where is the wise? Where is the scribe? Where is the lawyer of this age? Did God not make the wisdom of this world foolish? [21]For since, in the wisdom of God, the world did not know God by wisdom, God was pleased by the foolishness of preaching to save those that believe. [22]Since both *the* Jews ask for a sign, and *the* Greeks look for wisdom, [23]but we preach Christ crucified—to *the* Jews truly a cause of stumbling, and to *the* Greeks foolishness—[24]but to those who are the

called, both Jews and Greeks, Christ *is* God's power and God's wisdom. [25]Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. [26]For you see your calling, brothers, that there are not many wise according to *the* flesh, not many powerful, not many high-born *ones*. [27]But God chose the foolish things of the world so that He might put the wise to shame. And God chose the weak things of the world so that He might put the strong things to shame—[28]and God chose the low-born of the world, and the things of no account. And *He chose* the things that are not—so that He might bring to nothing the things that are, [29]so that no flesh might glory in His presence. [30]But of Him you are in Christ Jesus, who was made to us wisdom from God and righteousness and sanctification and redemption—[31]so that, even as it has been written, "He that glories, let him glory in *the* Lord" (See JEREMIAH 9:24).

CHAPTER 2

[1]And when I came to you, *my* brothers, I did not come with excellency of word or wisdom, announcing to you the testimony of God. [2]For I decided not to know anything among you, except Jesus Christ, and Him crucified. [3]And I was with you in weakness, and in fear, and in much trembling. [4]And my word and my preaching *was* not in moving words of human wisdom, but in proof of *the* Spirit and of power —[5]so that your faith might not be in *the* wisdom of men, but in *the* power of God.

[6]But we speak wisdom among the perfect. But *it is* not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. [7]But we speak *the* wisdom of God in a mystery, the hidden *wisdom* which God ordained for our glory before the world—[8]*the wisdom* which not one of the rulers of this world has known (for if they had known, they would not have crucified the Lord of Glory). [9]But even as it has been written, "Eye has not seen, and ear has not heard," neither has it entered into the heart of man, "the things which God has prepared for them that love Him" (See ISAIAH 64:4). [10]But God has revealed *them* to us by His Spirit—for the Spirit searches all things, even the deep things of God. [11]For who among men knows the things of man, except the spirit of man which *is* in him? So also no one knows the things of God except the Spirit of God.

[12]But we have not received the spirit of the world, but the Spirit which *is* from God, so that we might know the things given to us by God. [13]Which *things* we also speak, not in the words which man's wisdom teaches, but in *the words* the Holy Spirit teaches, explaining spiritual things by spiritual *means*. [14]But *the* natural man does not re-

ceive the things of the Spirit of God—for they are foolishness to him—neither can he know *them*, because they are spiritually understood. [15]But the spiritual *man* understands all things, and he is judged by no one. [16]For who has known *the* mind of *the* Lord? Who shall teach Him? But we have *the* mind of Christ.

CHAPTER 3

[1]And, *my* brothers, I could not speak to you as to spiritual, but as to fleshly ones—*even* as to babes in Christ. [2]I gave you milk to drink, and not solid food, for you were not yet able to bear it. But even now, you are not yet able, [3]for you are still fleshly. For whereas *there are* divisions and jealousy and fighting among you, are you not fleshly and walk according to man? [4]For when one says, I am of Paul!—and another *says*, I am of Apollos!—are you not fleshly? [5]Who then is Paul? And who *is* Apollos? *They are* but ministers through whom you believed, and as the Lord gave to each. [6]I planted. Apollos watered. But God gave growth. [7]So that he who plants is not anything, nor he who waters—but God who gives growth. [8]But he who plants and he who waters are one.

But each one shall receive his own reward according to his own labor. [9]For of God we are fellow-workers. You are God's field, God's building. [10]I have laid *the* foundation as a wise master-builder, according to the grace of God which was given unto me—and another builds *upon it*. But let each one be careful how he builds *upon it*. [11]For no one can lay any other foundation than that which is laid, which is Jesus Christ. [12]Now if anyone build upon this foundation gold, silver, precious stones, wood, grass, straw—[13]the work of each one will be revealed. For the day will make *it* known, because it is revealed in fire. And the fire will test the work of each one—what kind it is. [14]If the work of any man lasts, which he built up, he shall receive a reward. [15]If the work of anyone shall be burned, he shall suffer loss. But he himself shall be saved—but so as through fire. [16]Do you not know you are the temple of God? and the Spirit of God dwells in you? [17]If anyone defile the temple of God, God shall destroy him, for the temple of God is holy—which you are. [18]Let no one deceive himself! If anyone among you imagines *himself* to be wise in this age, let him become foolish so that he may be wise. [19]For the wisdom of this world is foolishness with God. For it has been written, "He takes the wise in their own wickedness" (See JOB 5:13). [20]And again, "*The* Lord knows the thoughts of the wise that they are vain" (See PSALM 94:11). [21]Therefore let no man glory in men. For all things are yours—[22]whether Paul, or Apollos, or Peter, or *the* world, or life, or death, or things present, or things to come. All are yours, [23]and you *are* Christ's, and Christ *is* God's.

CHAPTER 4

[1]Let a man so esteem us as ministers of Christ and stewards of *the* mysteries of God. [2]But as to the rest, it is necessary in stewards that one be found faithful. [3]But to me it is a very small thing that I should be judged by you, or by the day of man. But neither do I judge myself. [4]For I am aware of nothing of myself. But I have not been justified by this, but He who judges me is *the* Lord. [5]Therefore do not judge anything before *the* time—until the Lord has come—who will both bring to light the hidden things of darkness and reveal the thoughts of *all* hearts. And then shall each one have praise from God.

[6]And these things, *my* brothers, I have changed to fit Apollos and myself for your sakes—so that you may learn in us not to think above what has been written, in order that no one of you may be puffed up, one against another. [7]For who makes you to differ *from another*? And what do you have which you did not receive? But now if you did receive *it*, why do you boast as *if you* did not receive *it*? [8]You are already satisfied! You are already rich! You ruled as kings without us! And I wish you surely did rule, so that we also might rule with you. [9]For I think that God has set forth us the apostles last, as it were appointed to death. For we became a show to the world, both to angels and to men. [10]We *are* fools for the sake of Christ, but you *are* wise in Christ! We *are* weak, but you *are* strong! You *are* glorious, but we *are* without honor! [11]Even to this present hour we both hunger and thirst. And *we* are naked and are beaten and wander about without a home. [12]And *we* labor, working with our own hands. *When we are* reviled, we bless. *When we are* persecuted, we bear *it*. [13]*When we are* defamed, we entreat. We are made as *the* filth of the world, *the* offscouring of all *things* to this day. [14]I do not write these things to shame you, but I warn *you* as my beloved children. [15]For if you have ten thousand teachers in Christ, yet *you have* not many fathers—for I fathered you in Christ Jesus through the Gospel. [16]Therefore I urge you *to* become imitators of me.

[17]For this reason I sent Timothy to you, who is my beloved child, and faithful in *the* Lord. *He* will remind you of my ways that *are* in Christ, just as I teach everywhere in every church. [18]Now as to my not coming to you, some were puffed up. [19]But I will come to you shortly, if the Lord will. And I will not mark the word of those who are puffed up, but the power. [20]For the kingdom of God *is* not in word, but in power! [21]What do you want? that I should come to you with a rod? or in love, and in a spirit of meekness?

CHAPTER 5

[1]It is commonly said *that there* is fornication among you (and such fornication as is not even named among the Gentiles—that one should

have *his* father's wife). [2]And you are puffed up, and have not rather mourned, so that he who did this deed might be taken away from among you! [3]For I truly (as being absent in body, but present in spirit) have already judged him who has so done this thing (as though I were present). [4]*I have judged* in the name of the Lord Jesus Christ (you and my spirit being gathered together with the power of our Lord Jesus Christ) [5]to deliver such a one to Satan in order to destroy the flesh—so that the spirit may be saved in the day of the Lord Jesus. [6]Your boasting *is* not good. Do you not know that a little leaven will leaven a whole lump? [7]Therefore purge out the old leaven so that you may be a new lump, according as you are unleavened. For even Christ our Passover is sacrificed for us. [8]Therefore let us keep the feast, not with old leaven (nor with leaven of meanness and wickedness), but with *the bread* of sincerity and truth, *which is* not leavened.

[9]I wrote to you in a letter not to keep company with fornicators. [10]And *this was* not altogether with the fornicators of this world, or with the covetous, or *the* robbers, or *the* worshippers of idols—for then you would have to go out of the world. [11]But now I wrote to you not to keep company with *him*, if anyone called a brother *is* either a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or a robber. Do not even eat with such a one. [12]For what *is it* to me to judge those who are outside too? Do you not judge those who are inside? [13]But God judges those who are outside. And you shall put that wicked person out from among yourselves!

CHAPTER 6

[1]*If* any one of you has a matter against another, do you dare go to law before the unjust, and not before the saints? [2]Do you not know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? [3]Do you not know that we shall judge angels? How much more then *the* things of this life? [4]If then you have judgment *as to* things of this life, set those up who are least esteemed in the church. [5]I speak to your shame. So! Is there not a wise *man* among you, not even one who shall be able to decide between his brother *and another brother?* [6]But brother goes to law with brother. And this before unbelievers! [7]Already then there is a failure among you, that you have lawsuits among yourselves. Why do you not rather permit wrong *to yourselves?* Why not rather be cheated? [8]But you do wrong and cheat, and these things *to your* brothers. [9]Do you not know that unjust *men* shall not inherit *the* kingdom of God? Do not be fooled—neither fornicators, nor worshippers of idols, nor adulterers, nor abusers of themselves as women, nor abusers of themselves with men, [10]nor thieves, nor covetous, nor drunkards, nor name-callers, nor robbers shall inherit *the* kingdom of God. [11]And

some of you were these things. But you were washed, but you were sanctified, but you were justified, in the name of the Lord Jesus, and by the Spirit of our God.

[12]All things are lawful to me, but not all things do good. All things are lawful to me, but I will not be brought under the power of any. [13]Meats for the belly, and the belly for meats—but God shall bring both this and these to nothing. But the body *is* not for fornication, but for the Lord. And the Lord *is* for the body. [14]And God has both raised up the Lord, and will raise us up by His power. [15]Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* the members of a harlot? Let it not be *said!* [16]Or do you not know that he who is joined to a harlot is one body? For He says, "The two shall be one flesh" (See GENESIS 2:24). [17]But he who is joined to the Lord is one spirit. [18]Run from fornication! Every sin that a man does is outside the body. But he who commits fornication sins against his own body. [19]Or do you not know that your body is the temple of the Holy Spirit in you?—which you have from God. [20]And you are not your own—you were bought with a price! Then glorify God in your body, and in your spirit, which are God's.

CHAPTER 7

[1]But about the things you wrote to me: *It is* good for a man not to touch a woman. [2]But because of fornication, let each one have his own wife. And let each one have her own husband. [3]Let the husband give to the wife proper kindness, and likewise also the wife to the husband. [4]The wife does not have authority over her own body, but the husband *does*. And likewise also the husband does not have authority over his own body, but the wife *does*. [5]Do not withhold from one another—except by agreement for a time, so that you may be free for fasting and prayer. But come together again into one place so that Satan may not tempt you because of your not being able to contain *yourself*. [6]But I say this by way of permission, not by way of command. [7]For I wish that all men were even as myself. But each one has his own gift from God, one in this way, and another in that way. [8]But I say to the unmarried and the widows, it is good for them if they should stay even as I am. [9]However, if they do not have control of themselves, let them marry—for it is better to marry than to burn.

[10]But to the married I command (*yet* not I, but the Lord), The wife should not be parted from *the* husband. [11]However, if she is parted *from him*, let her *either* stay unmarried or be reconciled to *her* husband *again*. And the husband *should* not leave the wife. [12]But to the rest I say (not the Lord), If any brother has an unbelieving wife, and she agrees to live with him, let him not leave her. [13]And *the* woman who

has an unbelieving husband, and he agrees to live with her, let her not leave him. [14]For the unbelieving husband is sanctified in the wife. And the unbelieving wife is sanctified in the husband. For otherwise your children are unclean—but now *they* are holy. [15]But if the unbeliever separates himself, let him separate himself. The brother or the sister is not under bondage in such *cases,* but God has called us in peace. [16]For what do you know, O wife, whether you shall save your husband? Or what do you know, O husband, whether you shall save your wife?

[17]But to each one as God has given, as the Lord has called each one, so let him walk. And so I command in all the churches. [18]Was anyone called who had been circumcised? Let him not be uncircumcised. Was anyone called not being circumcised? Let him not be circumcised. [19]Circumcision is nothing, and not being circumcised is nothing. But keeping God's commandments *is everything.* [20]Each one in the calling in which he was called, let him live in this way. [21]Were you called *as* a slave? Do not let it be a care to you—but if you are able to become free, use *it* rather. [22]For he who is called *as* a slave in *the* Lord is a free man of *the* Lord. And likewise he who is called free is a bondslave of Christ. [23]You were bought with a price! Do not become *the* slaves of men. [24]*My* brothers, each one, in whichever way he was called, let him live with God in that way.

[25]Now about virgins, I do not have any commandment of *the* Lord. Yet I give judgment as one who has received mercy from *the* Lord to be faithful. [26]I think then this is good—because of the present necessity—that *it is* good for a man to be this way. [27]Have you been bound to a wife? Do not try to be free. Have you been freed from a wife? Do not look for a wife. [28]However, if you did get married, you did not sin. And if a virgin has gotten married, she did not sin. But *you* shall have much trouble in the flesh—but I spare you. [29]But I say this, my brothers, the time *is* short. The rest is *this:* that even those who have wives should be as *if they* did not have; and those weeping as *if they* did not weep. [30]And the ones rejoicing *should be* as *though* not rejoicing. And the ones *who are* buying *should be* as *those who* do not own *anything.* [31]And the ones using this world *should be* as *though they* did not use *it* as their very own—for the fashion of this world passes away.

[32]But I want you to be free from care. The unmarried one cares for the things of the Lord, how he shall please the Lord. [33]But he that is married cares for the things of the world, how he shall please *his* wife. [34]The wife and the virgin are different. The unmarried one cares for the things of the Lord, that she may be holy both in body and spirit. But she that is married cares for the things of the world, how she shall please *her* husband. [35]And I say this for your own good, not that I

may throw a noose in front of you, but for that which *is* right, and that you may wait upon the Lord without being distracted.

36But if anyone considers it behaving unseemly towards his virginity (if he is beyond *his* prime, and so it ought to be), let him do what he chooses—he does not sin—let them marry. 37But he who stands firm in *his* heart, not having any need, but who has authority over his own will (and he has judged this thing in his heart, to keep his own virginity), he does well. 38So that he that gives in marriage does well. And he that does not give in marriage does better.

39A wife is bound by law for as long a time as her husband is living. But if her husband is dead, she is free to be married to whom she pleases, only in *the* Lord. 40But according to my judgment, she is happier if she should stay unmarried. And I think I have the Spirit of God.

CHAPTER 8

1Now about things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up. 2But if anyone thinks *he* knows anything, he has not known anything as he ought to know it. 3But if anyone loves God, he is known by Him. 4Therefore, about the eating of things sacrificed to idols, we know that an idol *is* nothing in *the* world. And *there is* no other God except one. 5For even though there are *those* called gods (whether in Heaven or on the earth), as there are many gods and many lords—6yet to us *there is* one God the Father, of whom *are* all things, and we for Him. And *there is* one Lord Jesus Christ by whom *are* all things, and we by Him. 7But this knowledge *is* not in all—but some, fully aware of the idol, eat as of a thing sacrificed to an idol even until now. And their conscience being weak, *they* are defiled. 8But food does not commend us to God. For neither if we eat are we the better, nor if we do not eat are we the worse. 9But be careful lest this strength of yours become a cause of stumbling to those who are weak. 10For if anyone see you who have *this* knowledge dining in an idol-temple, will not the conscience of him who is weak be built up so as to eat things sacrificed to idols? 11And through your knowledge the weak brother, for whom Christ died, will fall away. 12But sinning in this way against the brothers and wounding their weak conscience, you are sinning against Christ. 13Therefore if food causes my brother to stumble, I should never eat flesh for ever—so that I may not cause my brother to stumble.

CHAPTER 9

1Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in *the* Lord? 2If I am not an apostle

to others, yet without doubt I am to you—for you are the seal of my apostleship in the Lord. [3]My answer to those who examine me is this: [4]Do we not have authority to eat and to drink? [5]Do we not have authority to lead around a sister, a wife, as also the other apostles, and Peter, and the brothers of the Lord? [6]Or *is it* only Barnabas and I *who* have no right to quit working? [7]Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat of the fruit at any time? Or who shepherds a flock and does not eat of the milk of the flock? [8]Do I speak these things after the manner of men? or does not the Law also say these things? [9]For it has been written in the law of Moses, "You shall not muzzle an ox treading out corn" (See DEUTERONOMY 25:4). Is it *because* God cares for the oxen? [10]or because of us alone *that* He says *it?* It was written for us, because he who plows ought to plow in hope. And he who treads out corn in hope *ought* to partake of his hope. [11]If we have sown unto you spiritual things, *is it* a great thing if we shall reap your fleshly things? [12]If others share in the authority over you, *should* not rather we? But we did not use this authority. But we endure all things lest we should hinder the Gospel of Christ. [13]Do you not know that those who labor *about* holy things eat of *the things of* the temple? The ones attending at the altar partake with the altar. [14]Even so the Lord has commanded to those who preach the Gospel, *that they should* live of the Gospel.

[15]But I did not use any of these things. And I did not write these things that it should be so with me. For *it were* better for me to die than that anyone should make my glorying useless. [16]For if I preach the Gospel, there is no glory to me—for great need is laid upon me, and it is woe to me if I do not preach the Gospel. [17]For if I do this willingly, I have a reward; but if against my will, I am *still* entrusted with an administration *of the Gospel.* [18]What then is my reward? *It is* that in preaching the Gospel I should make the Gospel of Christ free—so that I may not misuse my authority in the Gospel. [19]For being free from all, I myself became a slave to all, so that I might gain the most. [20]And I became as a Jew to the Jews, so that I might gain Jews; *and* to those under Law as under Law, so that I might gain those under Law. [21]*And I became* to those without Law as *one* without Law (not being without law unto God, but under law unto Christ) that I might gain those without Law. [22]To the weak I became as weak, so that I might gain the weak. To all these I have become all things, so that by all means I might save some. [23]And I do this for the sake of the Gospel, so that I might be a partaker of it.

[24]Do you not know that the ones who run in a race really all run, but *only* one receives the prize? So run that you may win. [25]But everyone who tries to win in all things controls himself. Then they indeed *do it* so that they may win a crown that perishes—but we *to win one* that cannot

be lost. [26]So then I do not run as *if I were* uncertain. *And* so I fight, not as *one who beats* the air. [27]But I am beating my body down and leading *it* captive, lest by any means I myself should be rejected after I have preached to others.

CHAPTER 10

[1]Now I do not want you to be ignorant, *my* brothers, that our fathers were all under the cloud. And all passed through the sea. [2]And all were baptized into Moses in the cloud and in the sea. [3]And all ate the same spiritual food. [4]And all drank the same spiritual drink—for they continued to drink of *the* spiritual rock *that* followed *them*—and the Rock was Christ. [5]Yet God was not pleased with most of them, for they were slain in the desert. [6]But these things became examples for us, so that we may not be lusters after evil things, even as they also desired. [7]Neither be worshippers of idols, even as some of them *were*—for it has been written, "The people sat down to eat and to drink, and rose up to play" (See EXODUS 32:6). [8]Neither should we commit fornication, even as some of them committed fornication (and in one day twenty-three thousand fell). [9]Neither should we try Christ, even as also some of them tried Him and were destroyed by the serpents. [10]Neither should you complain, even as some of them complained and were destroyed by the destroyer. [11]Now all these things happened *as* examples to them, and were written for our warning, on whom the ends of the ages are come.

[12]Therefore let him that thinks he stands be careful lest he fall. [13]No temptation has taken you except what is common to man. But God *is* faithful, who will not allow you to be tempted above what you are able—but with the temptation *He* will make a way of escape, so that you may be able to bear *it*. [14]Therefore, my dearly beloved, flee from idol-worshipping. [15]I speak as to wise men: you judge what I say. [16]The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? —[17]because we, the many, are one loaf, one body, for we all partake of the one loaf. [18]Look at Israel according to *the* flesh—are not the ones eating the sacrifices fellow-partakers with the altar? [19]What do I say then? that the idol is anything, or that which is offered in sacrifice is anything? [20]But *I say* that what the Gentiles sacrifice they sacrifice to demons, and not to God. But I do not want you to be fellow-partakers with demons. [21]You cannot drink *the* cup of *the* Lord and *the* cup of demons *too!* You cannot eat of *the* table of *the* Lord and of *the* table of demons *too!* [22]Or, do we provoke the Lord to jealousy? (See DEUTERONOMY 32:21). Are we stronger than He *is?*

[23]All things are lawful for me, but not all things are profitable. All things are lawful for me, but not all things build up. [24]Let no one seek

his own, but each one *should seek* the other's *welfare*. [25]Eat everything that is sold in a market, in no way inquiring because of conscience. [26]"For the earth *is* the Lord's, and the fullness of it" (See PSALM 24:1). [27]But if any one of the unbelievers invites you, and you desire to go, eat all that is set before you, in no way inquiring because of conscience. [28]But if anyone say to you, This is offered to an idol! — do not eat for the sake of him that showed *it*, and the conscience. "For the earth *is* the Lord's and the fullness of it." [29]But conscience, I say, not that of yourself, but that of the other man, For why is my freedom judged by another's conscience? [30]But if I partake with thanksgiving, why am I slandered for that for which I give thanks? [31]Whether therefore you eat, or drink, or whatever you do, do all to the glory of God. [32]Give no occasion of stumbling — both to the Jews and Greeks, and to the church of God. [33]Even as I also please *men* in all things — not seeking my own profit, but the *profit* of many, so that they may be saved.

CHAPTER 11

[1]Be imitators of me, even as I also *am* of Christ.

[2]Now I praise you, *my* brothers, that you have remembered me in all things. And *you* hold fast the teachings even as I taught them to you. [3]But I want you to know that Christ is the Head of every man, but the head of *the* woman *is* the man, and the Head of Christ *is* God. [4]Every man who prays or prophesies *with anything* upon *his* head puts his Head to shame. [5]And every woman who prays or prophesies with *her* head uncovered puts her head to shame. For it is one and the same as if her head had been shaved. [6]For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or to be shaven, *then* let her be covered. [7]For indeed man, being the image and glory of God, ought not to have his head covered — but woman is the glory of man. [8]For man is not of *the* woman, but woman of the man. [9]For also man was not created for the sake of the woman, but woman for the sake of the man. [10]For this reason the woman ought to have authority on the head, for the sake of the angels. [11]Nevertheless neither *is* man apart from *the* woman, nor woman apart from *the* man, in *the* Lord. [12]For as the woman *is* of the man, so also *is* the man by the woman — but all things *are* of God. [13]Judge within yourselves: Is it becoming for a woman to pray to God uncovered? [14]Or does not even nature itself teach you that if a man has long hair it is a dishonor to him? [15]But if a woman has long hair, it is to her glory — for the long hair is given to her instead of a covering. [16]But if anyone thinks to be full of argument, we have no such custom, nor the churches of God.

[17]But commanding you *as* to this, I do not praise *you*, because you come together not for the better but for the worse. [18]For first of all I hear that you have divisions among you when you come together in the

church – and I partly believe *it*. [19]For there must also be heresies among you in order that the approved may be made known among you. [20]Therefore when you come together into one place, it is not in order to eat *the* Lord's supper. [21]For each one takes beforehand his own supper when you eat – and one is hungry and another is drunken. [22]What! Do you not have houses for eating and drinking? Or do you despise the church of God, and put the ones who have nothing to shame? What should I say unto you? Shall I praise you in this? I do not praise *you!* [23]For I received from the Lord that which I also delivered unto you – that the Lord Jesus took bread (in the night in which He was betrayed), [24]and after giving thanks He broke *it*, and said, Take, eat! This is My body, which is broken for you: this do in remembrance of Me. [25]In like manner also after *He* had supped, *He took* the cup, saying, This cup is the new covenant in My blood: this do, as often as you drink *it*, in remembrance of Me. [26]For as often as you eat this bread and drink this cup, you show forth the death of the Lord until He comes. [27]So that whoever shall eat this bread or shall drink the cup of the Lord in a way that is not worthy, he shall be guilty of the body and blood of the Lord. [28]But let a man examine himself, and let him eat of the bread and let him drink of the cup in this way. [29]For he that eats and drinks in an unworthy manner eats and drinks judgment to himself – not seeing through *to* the body of the Lord. [30]For this cause many among you *are* weak and sickly, and many are dead. [31]For if we examine ourselves, we would not be judged. [32]But when we are judged, we are corrected by *the* Lord, so that we should not be condemned with the world. [33]So then, *my* brothers, when you come together in order to eat, wait for one another. [34]But if anyone is hungry, let him eat at home – so that you may not come together for judgment. And the other things I will set in order when I come.

CHAPTER 12

[1]But concerning spiritual *gifts*, *my* brothers, I do not want you to be ignorant. [2]You know that you were Gentiles carried away to dumb idols, even as you were led. [3]For this reason I give you to know that no one who is speaking by *the* Spirit of God says *that* Jesus *is* accursed. And no one can say *that* Jesus *is* Lord except by *the* Holy Spirit. [4]But there are different kinds of gifts, yet the same Spirit. [5]And there are different kinds of ministries, yet the same Lord. [6]And there are different kinds of workings, yet it is the same God who works all things in all. [7]But to each one the showing forth of the Spirit is given for profit. [8]For to one a word of wisdom is given by the Spirit. And to another a word of knowledge *is given*, according to the same Spirit, [9]and to a different one faith, in the same Spirit. And to another *is given* gifts of healing, in the very same Spirit. [10]And to another *is given* the working of mighty works, and to another prophecy, and to another seeing through spirits. And to a different one *is given many* kinds of languages, and to another, telling the mean-

pretation of languages. [11]But the one and the same Spirit works all these things, giving separately to each one as He desires. [12]For even as the body is one and has many parts—but all the parts of the body, though many, are one body—so also *is* Christ. [13]For by one Spirit also we were baptized into one body, whether Jews or Greeks, whether slaves or free men, and all were made to drink into one Spirit. [14]For also the body is not one member, but many. [15]If the foot should say, Because I am not a hand, I am not of the body—is it therefore not of the body? [16]And if the ear should say, Because I am not an eye, I am not *part* of the body—is it therefore not of the body? [17]If the whole body *were* an eye, where *would* the hearing *be?* If *the* whole *were* hearing, where *would* the smelling *be?* [18]But now God set each one of the parts in the body, just as He pleased. [19]But if all were one part, where *would be* the body?

[20]But now truly *there are* many parts, but *only* one body. [21]And the eye cannot say to the hand, I have no need of you. Nor again *can* the head *say* to the feet, I have no need of you. [22]But much rather the parts of the body which seem to be weaker are needed. [23]And those *parts* of the body which we think to be less honorable, to these we give the more honor. And our unbecoming *parts* have the most comeliness—[24]but our becoming *parts* have no need. But God tempered the body together, giving more honor to that *part* which had need, [25]that there should not be any division within the body—but *that* the parts might have the same care for one another. [26]And if one part suffers, all the parts suffer with *it. And* if one part is glorified, all the parts rejoice together. [27]Now you are *the* body of Christ, and members in particular. [28]And God has set certain ones in the church. First, *He has set* apostles; secondly, prophets; thirdly, teachers—then works of power, then gifts of healings, helps, governments, different kinds of languages. [29]*Are* all apostles? *Are* all prophets? *Are* all teachers? Do all *do* works of power? [30]Do all *have* gifts of healings? Do all speak in tongues? Do all interpret? [31]But love the better gifts, and yet I show you a more excellent way.

CHAPTER 13

[1]If I speak in the tongues of men and angels, but have not love, I have become as sounding brass or a clanging cymbal. [2]And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith (so that *I could* remove mountains,) but have not love, I am nothing. [3]And if I give all my goods in order to feed *the poor,* and *if* I give my body that I may be burned, but have not love, I have gained nothing. [4]Love has patience *and* is kind. Love is not jealous. Love is not vain, is not puffed up. [5]*Love* does not behave unseemly. *Love* does not seek its own things, is not easily provoked. *Love* thinks no evil, [6]does not rejoice in evil—but rejoices in the truth. [7]*Love* covers all things, believes all things, hopes all things, endures all things. [8]Love never fails. But whether *there* are

prophecies, they shall be done away. Whether *there are gifts of* languages, they shall be done away. Whether *there is a gift* of knowledge, it shall be done away. 9For we know in part, and we prophesy in part, 10but when that which is perfect comes, then that *which is* in part shall be done away. 11When I was a child, I spoke as a child, I thought as a child, *and* I reasoned as a child. But when I became a man, I did away with childish things. 12For now we see in a mirror dimly, but then *we shall see* face to face. Now I know in part—but then I shall know even as also I have been known. 13And now faith, hope and love remain, these three things, but the greatest of these *is* love.

CHAPTER 14

1Run after love, and desire spiritual *gifts*, but rather that you may prophesy. 2For he who speaks in tongues does not speak to men, but to God—for no one hears, but he in spirit speaks mysteries. 3But he who prophesies speaks to build men up and *to* encourage and comfort *them*. 4He who speaks in tongues builds himself up—but he who prophesies builds up *the* church. 5Now I wish you all to speak in languages but rather so that you should prophesy. For he who prophesies *is* greater than he who speaks with languages—except that he should interpret so that the church may receive benefit. 6But now, *my* brothers, if I come to you speaking with foreign languages, what good shall I do you—unless I speak to you either by way of revelation, or knowledge, or prophesying, or teaching? 7Even when things without life give a sound (whether pipe or harp,) if they do not give a difference in the sounds, how shall *it* be known what *is* being piped or harped? 8And, too, if a trumpet gives an uncertain sound, who shall get ready for war? 9So *it is with* you too—unless you give an understandable speech by means of the language, how shall *it* be known what you are saying?—for you will be speaking into *the* air. 10It may be that there are so many kinds of sounds in *the* world, and none of them without distinct sound. 11Therefore if I do not know the meaning of the sound, I shall be a bär-bär'-ī-än to him who speaks. And he who speaks *shall be* a bär-bär'-ī-än to me. 12So you also, since you are desirous of spirits, seek that you may excel for the building up of the church. 13Therefore he who speaks in a tongue, let him pray that he can interpret. 14For if I pray in a tongue, my spirit prays, but my understanding is without fruit.

15What is it then? I will pray with the spirit, but I will pray also with the understanding. I will praise with the spirit, but I will also praise with the understanding. 16Otherwise if you bless with the spirit, he who fills the place of the unlearned—how shall he say the Amen at your giving of thanks, since he does not know what you say? 17For you indeed give thanks well, but the other is not being built up. 18I thank my God that *I* speak with more languages than all of you—19But in *the* church I had

rather speak five words with my understanding, so that I also may teach others, than ten thousand words in a foreign tongue.

[20]*My* brothers, do not be children in *your* minds, but be babes in malice, and be full-grown in your minds. [21]It has been written in the Law, "By other tongues and hy other lips I will speak to this people, and even so, they will not hear Me, says *the* Lord" (See ISAIAH 28:11). [22]So that the tongues are for a sign, not to those who believe, but to the ones who do not believe. But prophecy *is* not to the ones who do not believe, hut to those who believe. [23]If then the whole church come together in one place, and all should speak with foreign tongues, and unlearned ones or unbelievers come in, will they not say that you are mad? [24]But if all prophesy, and some unbeliever or unlearned one should come in, he is convicted by all, he is examined by all—[25]and so the secrets of his heart may become known. And so, falling upon his face, he will worship God, saying that God is truly among you.

[26]Wha: then is it, *my* brothers? When you come together, each of you has a psalm, *or* has a teaching, *or* has a tongue, *or* has a revelation, *or* has an interpretation. Let all things be done for building up. [27]If anyone speak with a foreign tongue, *let it be* by two, or at the most three, and one after another, and let one interpret. [28]And if there is not an interpreter, let him be silent in the church, and let him speak to himself and to God. [29]And let two or three prophets speak, and let the others judge. [30]But if there should be a revelation to another sitting by, let the first be silent. [31]For one by one you can all prophesy, so that all may learn, and all may be encouraged. [32]And *the* spirits of prophets are subject to prophets. [33]For He is not the God of confusion, but of peace—as in all the churches of the saints.

[34]Let your women be silent in the churches, for it is not allowed to them to speak—but *they are* to be in subjection, even as the Law also says. [35]But if they desire to learn anything, let them ask their husbands at home—for it is a shame for women to speak in church.

[36]For did the word of God come forth from you? Or did it come only to you? [37]If any one thinks *himself* to be a prophet, or spiritual, let him recognize the things I write to you, that they are commands of the Lord. [38]But if any be ignorant, let him be ignorant. [39]So, then, my brothers, love to prophesy, and do not forbid *anyone* to speak in tongues. [40]Let all things be done decently and in order.

CHAPTER 15

[1]Moreover, *my* brothers, I make known to you the Gospel which I preached to you, which you also received—*the Gospel* in which you also

stand, [2]by which you also are being saved, if you hold fast the word which I preached to you, unless you believed in vain. [3]For I delivered to you first of all what I also received—that Christ died for our sins, according to the Scriptures; [4]and that He was buried; and that He was raised the third day, according to the Scriptures; [5]and that He appeared to Peter, then to the twelve. [6]Then He appeared to over five hundred brothers at once, of whom the greater part remain until now, but some also are dead. [7]After that He appeared to James, then to all the apostles. [8]And last of all, as if to one born out of due time, He appeared also to me. [9]For I am the least of the apostles, who am not fit to be called *an* apostle, because I persecuted the church of God. [10]But by *the* grace of God I am what I am, and His grace which *was* towards me has not been in vain—but I labored more fruitfully than all of them (yet not I, but the grace of God with me). [11]Whether then *it were* I or they, so we preach, and so you believed.

[12]Now if Christ is preached, that He has been raised from among *the* dead, how do some among you say that there is not a resurrection of *the* dead? [13]But if there is not a resurrection of *the* dead, neither has Christ been raised. [14]But if Christ has not been raised, then our preaching *is* worthless, and your faith *is* also worthless. [15]And, too, we are found to be false witnesses of God—for we witnessed about God, that He raised up the Christ, *but* He did not raise *Him* if then *the* dead are not raised. [16]For if *the* dead are not raised, neither has Christ been raised. [17]But if Christ has not been raised, your faith *is* foolish—you are still in your sins. [18]And then those that have fallen asleep in Christ have been lost. [19]If we have hope in Christ in this life only, we are more miserable than all men.

[20]But now Christ has been raised from among *the* dead. He has become the first-fruit of those *who* are dead. [21]For since death *came* through man, resurrection of *the* dead also *came* through man. [22]For as all die in Adam, so also all shall be made alive in Christ. [23]But each in his own order: Christ *the* first-fruit; then they who are of Christ in His coming; [24]then comes the end—whenever He delivers up the kingdom to *Him who is* God and Father—whenever He shall have put down all rule and all authority and power. [25]For it behoves Him to reign until He shall have put all enemies under His feet. [26]*The* last enemy put down *is* death. [27]For He put all things in subjection under His feet. But when it is said that all things are put in subjection, *it is* plain that *it* excepts Him who put all things in subjection to Him. [28]And when all things shall have been put in subjection to Him, then the Son Himself also will be subject to Him who put all things under Him—so that God may be all in all.

[29]Otherwise what shall they do who are being baptized for the dead—if *the* dead are not raised at all? And why are they also being baptized for the dead? [30]Why also are we in danger every hour? [31]Day by day I die,

by your own boasting, which I have in Christ Jesus our Lord. 32If after the manner of men I have fought with wild beasts in Ephesus [Ĕf'-ē-sŭs], what *is* the gain to me if *the* dead are not raised? "Let us eat and drink, for tomorrow we die" (See ISAIAH 22:13). 33Do not be led astray, evil companions ruin good manners. 34Be sober in righteousness and do not sin. For some have not the knowledge of God—I speak *this* to your shame.

35But someone will say, How are the dead raised? and with what body do they come? 36Fool! What you sow is not made alive unless it die. 37And what you sow, you do not sow the body which shall come to be, but the bare grain—it may be of wheat or of some other *grain*. 38And God gives a body to it according as He was pleased, and to each of the seeds its own body. 39Not all flesh *is* the same flesh—but *there is* one flesh of men, and another flesh of beasts, and another of fish, and another of birds. 40And *there are* heavenly bodies and earthly bodies. But the glory of the heavenly is truly different, and that of the earthly *is* different—41one glory of *the* sun, and another glory of *the* moon, and another glory of *the* stars; for *one* star differs from *another* star in glory. 42So also *is* the resurrection of the dead. *The body* is sown in decay, it is raised in *a state that* cannot decay. 43It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. 44It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45So also it has been written, "The first man, Adam, became a living soul" (See GENESIS 2:7); the last Adam *became* a life-giving Spirit. 46But that *which is* spiritual *is* not first, but the natural, then the spiritual. 47The first man *is* out of earth, made of dust—the second man *is* the Lord out of Heaven. 48Just as he who is made of dust *is*, so also *are* the ones made out of dust. And just as the Heavenly One *is*, so also are the heavenly *ones*. 49And even as we bore the image of the *one* made of dust, *so* we shall also bear the image of the Heavenly One. 50But I say this, *my* brothers, that flesh and blood cannot inherit *the* kingdom of God, nor does rottenness inherit purity.

51Behold! I tell you a heavenly secret: We shall not all fall asleep, but we shall all be changed—52in an instant, in *the* twinkling of an eye, at the last trumpet. For a trumpet shall sound, and the dead shall be raised forever pure, and we shall be changed. 53For this rottenness must put on purity, and this mortal must put on immortality. 54But when this decaying *one* shall have put on purity, and this mortal shall have put on immortality, then shall come to pass the word that has been written, "Death was swallowed up in victory. 55O death, where *is* your sting? O grave, where *is* your victory?" (See ISAIAH 25:8; HOSEA 13:14). 56Now the sting of death *is* sin, and the power of sin *is* the Law. 57But thanks *be* unto God, who gives us the victory through our Lord Jesus Christ! 58So then, my beloved brothers, be firm, *so that you* cannot be moved, abounding in the

work of the Lord always, knowing that your labor is not in vain in *the* Lord.

CHAPTER 16

[1]Now about the collection which *is* for the saints, even as I gave order to the churches of Galatia, you also do the same. [2]Upon the first *day* of the week let each one of you lay by him in store whatever he may be prospered in, so that when I come there should be no collections then. [3]And when I arrive, whomever you shall approve by letters, I will send these to carry your gifts of charity to Jerusalem. [4]And if it is suitable for me to go also, they shall go with me. [5]But I will come to you when I have gone through Macedonia [Măss-ē-dō'-nĭ-ă]—for I am passing through Macedonia. [6]And it may be that I shall stay with you, or I may even winter *with you*, so that you may set me forward wherever I may go. [7]For I do not want to see you now *just* in passing, but I hope to stay a while with you, if the Lord permit. [8]But I shall stay in Ĕph'-ē-sŭs until Pen'-tē-cost. [9]For a door has been opened to me, wonderful and mighty, but *there are* many who oppose *us*.

[10]Now if Timothy should come, see that he may be with you without fear—for he works the work of *the* Lord, even as I do. [11]Let no one therefore despise him, but set him forward in peace so that he may come to me, for I look for him with the brothers. [12]And concerning Apollos the brother, I much urged him that he should come to you with the brothers. But it was not *his* will that he should come now—but he will come when he has an opportunity. [13]Watch! Stand fast in the faith! Quit yourselves like men! Be strong! [14]Let all your things be done in love.

[15]But I beseech you, *my* brothers. You know the house of Stephanas [Stĕf'-ăn-ăs], that it is the first-fruit of Achaia [Ă-kī'-ă], and *that* they have devoted themselves to minister to the saints. [16]*I ask* that you be subject to such, and to everyone working and laboring with *us*. [17]And I rejoice at the coming of Stĕph'-ăn-ăs and Fôr-tŭn-āt'-ŭs and Ă-chaī-cŭs for they filled up what was lacking on your part. [18]For they refreshed my spirit and yours. Therefore recognize such.

[19]The churches of Asia greet you. Ă-quĭl'-ā and Prĭs-cĭl'-lā greet you in *the* Lord, with the church in their house. [20]All the brothers greet you. Greet one another with a holy kiss.

[21]The greeting of Paul, by my own hand. [22]If anyone does not love the Lord Jesus Christ, let him be accursed. The Lord comes. [23]The grace of the Lord Jesus Christ *be* with you. [24]My love *be* with you all in Christ Jesus. Amen.

CHAPTER 1

[1]Paul, *an* apostle of Jesus Christ by *the* will of God, and Timothy *our* brother, to the church of God which is in Corinth, with all the saints who are in all Achaia [A-kȳ'-ā]. [2]Grace to you and peace from God our Father and *the* Lord Jesus Christ.

[3]Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and *the* God of all comfort. [4]*He* comforts us in all our trouble, *so that* we *may* be able to comfort those in every tribulation — through that comfort with which we ourselves are comforted by *our* God. [5]For even as the sufferings of Christ abound to us, so also our comfort abounds through Christ. [6]But if we are troubled, *it is* for your comfort and salvation, the working of which *is* in enduring the same sufferings which we also suffer. If we are comforted, *it is* for your comfort and salvation — [7]and our hope for you *is* sure — knowing that even as you are partakers of the sufferings, so also of the comfort. [8]For, *my* brother, we do not want you to be ignorant as to our trouble which happened to us in Asia — that we were heavily pressed down beyond *our* strength, so as for us to even lose hope of living. [9]But we ourselves have had the sentence of death within ourselves, so that we might not trust in ourselves, but in God who raises the dead. [10]*For He* delivered us from so great a death, and *still* does deliver *us*, in whom we have hope that He also will still deliver *us*, [11]with you also laboring together by prayer for us, so that the gracious gift to us by many persons may be the cause of thanksgiving by many on our behalf.

[12]For our rejoicing is this, the testimony of our conscience, that we have conducted ourselves in the world in honesty and godly sincerity — not in fleshly wisdom, but in *the* grace of God. And *this is* especially so toward you. [13]For we do not write any other things to you but what you read, or even recognize. And I hope that you will recognize *them* even to the end — [14]even as you also in part recognized us, that we are your rejoicing, even as you *are* ours in the day of the Lord Jesus. [15]And being sure of this, I intended to come to you before now, so that you might have a second benefit, [16]and to pass by you *going* through to Măc-ē-dō'-nī-ā. And *then* again *I intended* to come to you from Măc-ē-dō'-nī-a, and to be brought on my way toward Judea by you. [17]This then being my purpose, did I indeed use lightness? Or the things that I purpose, do I purpose *them* according to the flesh, so that there should be yes, yes, and no, no, with me? [18]But God *is* faithful, that our word to you was not yes and no. [19]For the Son of God, Jesus Christ, (who was preached among you by us — Sil-vān'-ŭs and Timothy and me) was not yes and no, but in Him it was, Yes! [20]For however many promises of God *there are*, in Him *is* the Yes, and in Him *is* the Amen — for glory unto God by us. [21]Now He

who establishes us with you in Christ, and *He who* anoints us *is* God—
[22]who also has sealed us, and has given the first-fruits of the Spirit in our hearts.

[23]But I call upon God as witness upon my soul, that I have not yet come to Corinth in order to spare you. [24]Not that we rule over your faith, but *we* are fellow-workers of your joy. For you stand by faith.

CHAPTER 2

[1]But I decided this with myself, not to come to you again in sorrow. [2]For if I make you sorry, who is it that will make me glad, but he who is made sorry by me? [3]And I wrote this very thing lest when I come I might have sorrow from *those* concerning whom I ought to rejoice, [4]trusting in you all, that my joy is *the joy* of all of you. For through many tears I wrote to you out of much trouble and agony of heart, not that you might be made sad, but that you might know the overflowing love which I have towards you. [5]But if anyone has caused sorrow, he has not caused me sorrow, but in part all of you *as well* (*I say this* that I may not bear too heavily *upon you*). [6]This punishment which *was put upon him* by the most of you is sufficient to such a one. [7]So that *now*, on the contrary, you should rather forgive and encourage this one lest he should be swallowed up with overwhelming sorrow. [8]Therefore I urge you to make him sure of *your* love. [9]For to this end also I wrote, that I might know the proof of you—if you are obedient in everything. [10]But to whom you forgive any thing, I also *forgive*. For also if I have forgiven any thing, I have forgiven *it* for your sake, in *the* person of Christ, [11]so that we should not be over-reached by Satan, for we are not ignorant of his thoughts.

[12]But when *I* had come to Trō'-ās for the sake of the Gospel of Christ, and a door had been opened to me by *the* Lord, [13]I did not have any rest in my spirit because I did not find Titus my brother. But taking leave of them, I went out to Măc-ē-dō'-nī-ā. [14]But thanks *be* unto God, who always leads us in triumph in Christ, and who reveals through us in every place the sweet smell of the knowledge of Him. [15]For we are to God a sweet perfume of Christ—in those who are being saved, and in those who are perishing. [16]To the ones *we are* a savor of death unto death; and to the others a savor of life unto life. And who *is* good enough for these things? [17]For we are not as the many, making gain by corrupting the word of God, but as of truthfulness, but as of God. In the sight of God, we speak in Christ.

CHAPTER 3

[1]Do we begin again to recommend ourselves? Or do we, like some, need letters to recommend *us* to you? or *letters* from you to recommend

us? [2]You are our letter! *For you* have been written in our hearts, being known and read by all men, [3]showing forth that you are Christ's letter, ministered by us – not being written with ink, but with *the* Spirit of *the* living God – not on tablets of stone, but on fleshly tablets of *the* heart. [4]And we have such trust through Christ towards God. [5]Not that we are able of ourselves to judge anything as of ourselves, but our ability to judge *is* of God – [6]who has also made us able ministers of the new covenant – not of *the* letter, but of *the* Spirit – for the letter kills, but the Spirit gives life.

[7]But if the ministry of death, in letters cut into stones, was brought into being with glory, (so that the children of Israel were not able to look steadily into the face of Moses, because of the shining glory of his face.) which *glory* was to be done away – [8]how much rather shall the ministry of the Spirit be with glory! [9]For if the ministry of con-dĕm-nā'-tion *was* glory, much more does the ministry of righteousness exceed in glory. [10]For even that which has been made glorious has not been made glorious in this respect – because of the glory which is far greater. [11]For if that which is being done away *was brought in* by means of glory, much more that which remains *is* with glory. [12]Having such hope, then, we use great plainness of speech. [13]And *we are* not like Moses, who put a veil over his face so that the children of Israel could not look steadily to the end of that which was to be taken away. [14]But their minds were blinded. For until this very day the same veil remains upon the reading of the Old Testament. *It is* not removed because it is to be done away in Christ. [15]But until this day, when Moses is read, a veil lies upon their heart. [16]However when it shall turn unto *the* Lord, the veil is taken away. [17]Now the Lord is the Spirit. And where the Spirit of *the* Lord *is*, there *is* freedom! [18]But we all, with unveiled face beholding the glory of *the* Lord, as in a mirror, are being changed *into* the same image from glory to glory, even as from *the* Spirit of *the* Lord.

CHAPTER 4

[1]Therefore, since *we* have this ministry, even as we have received mercy, we do not faint. [2]But we have forsaken the hidden things of shame, not walking in sly ways, nor falsely using the word of God. But by revealing the truth *we are* approving ourselves to every conscience of men in the sight of God. [3]But if our Gospel is hidden, it is hidden in those who are perishing – [4]in whom the god of this world has blinded the minds of the ones who do not believe – to the end that the brightness of the Gospel of the glory of Christ (who is *the* image of God) should not dawn upon them: [5]For we do not preach ourselves, but Christ Jesus *the* Lord. And *we* ourselves *are* your servants for the sake of Jesus. [6]Because the God who commanded light to shine out of darkness *is He* who has shone in our hearts *to give* the brightness of the knowledge of the glory

of God in the face of Jesus Christ. 7But we have this treasure in earthen vessels, so that the surpassing greatness of the power may be of God, and not from ourselves.

8In every *way we are* pressed down, but not hemmed in. *We are* in doubt, but not without hope. 9*We are* persecuted, but not forsaken. *We are* thrown down, but not destroyed. 10*We are* always bearing about in our body the dying of the Lord Jesus, so that the life of the Lord Jesus may be shown forth in our body too. 11For we who live are always being delivered to death for Jesus' sake, so that the life of Jesus may be shown forth in our mortal flesh also. 12So death truly works in us, and life in you. 13But *we* have the same spirit of faith, according to what has been written, "I believed, therefore I spoke" (See PSALM 116:10). We also believe, therefore we also speak, 14knowing that He who raised up the Lord Jesus will raise us up through Jesus also. And *He* will present *us* with you. 15For all things *are* for your sake, in order that the abounding grace may excel through the thanksgiving of the greatest number, to the glory of God.

16For this reason we do not faint. But even if our outward man is decaying, yet the inward *man* is being renewed day by day. 17For the lightness of *our* affliction, which is but for a moment, is working out for us a far more excellent eternal weight of glory. 18*For* we do not look at the things which are seen, but at the things which are not seen—for the things which are seen *are* not lasting, but the things which are not seen *are* everlasting.

CHAPTER 5

1For we know that if our earthly house of *this* tabernacle is taken down, we have a building from God—a house not made with hands, eternal in the Heavens. 2For indeed in this we groan, for *we* long to be clothed with our house which *is* from Heaven. 3For also if *we* are clothed, we shall not be found naked. 4For indeed we who are in the tabernacle groan, being loaded down—since we do not wish to be unclothed, but to be clothed upon, so that that which is mortal may be swallowed up by life. 5Now He who has made us fit for this same thing *is* God, who also has given to us the first-fruit of the Spirit. 6Therefore *we are* always fully assured, knowing that while *we* are at home in the body we are absent from the Lord. 7(For we walk by faith, not by sight.) 8We are fully assured, and are well-pleased rather to be away from home, out of the body, and to be at home with the Lord. 9Because of this, too, we are striving to be pleasing to Him—whether *we* are at home, or away from home.

10For we all must appear before the judgment seat of Christ—so that

each one may receive the things *done* in the body, according to what he did, whether good or evil.

[11]Knowing therefore the terror of the Lord, we persuade men. But to God we have been known, and I hope *we* have been known in your consciences also. [12]For we do not again recommend ourselves to you, but we are giving you an occasion to glory on our behalf — so that you may have something *to answer* to those *who* glory in appearance and not in heart. [13]For if we were beside ourselves, *it was* unto God. Or *if we* are of sound mind, *it is* for you. [14]For the love of Christ presses us on every side. For *we* have judged this, that if one died for all, then all died. [15]And He died for all, so that they who live should no longer live to themselves, but to Him who died for them and was raised again. [16]So that from now on we know no one according to *the* flesh. But even if we have known Christ according to *the* flesh, yet now we no longer know *Him*. [17]So that if any one *is* in Christ, *he is* a new creation — the old things have passed away. Behold, all things have become new! [18]And all things *are* of God, who reconciled us to Himself by Jesus Christ. And He gave to us the ministry of reconciliation — [19]that is, that God was in Christ reconciling the world to Himself, not counting their trespasses against them. And *He* has put in us the word of reconciliation. [20]Therefore we are ambassadors for Christ, as though God *were* calling through us; we beg you on behalf of Christ, Be reconciled to God. [21]For He made Him who knew no sin *to be* sin for us, so that we might become the righteousness of God in Him.

CHAPTER 6

[1]But working together we also call upon you not to receive the grace of God in vain. [2](For He says, "In an accepted time, I have heard you; and in a day of salvation, I have helped you." Behold! Now is *the* accepted time. Behold! Now is *the* day of salvation. — See Isaiah 49:8). [3]*We are* not giving one occasion of stumbling in anything, so that the ministry may not be blamed — [4]but in everything *we are* setting ourselves forth as God's servants, in much patience, in troubles, in emergencies, in difficulties, [5]in stripes, in imprisonments, in riots, in labors, in watchings, in fastings, [6]in pureness, in knowledge, in long suffering, in kindness, in *the* Holy Spirit, in true love, [7]in *the* word of truth, in *the* power of God, through the weapons of righteousness on the right hand and *on the* left, [8]through glory and dishonor, through evil report and good report — as deceivers, and *yet* true — [9]as unknown, and *yet* well-known — as dying, and *yet* behold, we live! — as flogged, and *yet* not put to death — [10]as sorrowful, but *yet* always rejoicing — as poor, but *yet* enriching many — as having nothing, and *yet* possessing all things.

[11]Our mouth is opened to you, O Corinthians, our heart has been made larger. [12]You are not made narrow in us, but you are cramped in your

own bowels. [13]But for the same reward — I speak as to children — be also made larger.

[14]Do not be unequally yoked with unbelievers. For what partnership *does* righteousness *have* with lawlessness? And what fellowship *does* light *have* with darkness? [15]And what agreement *does* Christ have with Bĕ'-lī-āl? Or what part *does* a believer have with an unbeliever? [16]And what agreement *does* the temple of God *have* with idols? For you are a temple of *the* living God, even as God said, "I will dwell in them, and walk among *them*. And I will be their God, and they shall be My people" (See LEVITICUS 26:12). [17]Therefore come out from among them, and be separate, says *the* Lord. Do not touch *the* unclean, and I will receive you. [18]And I will be a Father to you, and you shall be sons and daughters to Me, says *the* Lord Almighty.

CHAPTER 7

[1]Therefore, beloved, *since* we have these promises, we should make ourselves clean from every defilement of flesh and spirit, perfecting holiness in *the* fear of God.

[2]Make room for us. We have not done anyone wrong. We have not corrupted anyone. We have not taken advantage of anyone. [3]I do not speak for condemnation — for I have said before that you are in our hearts, for *us* to live together and to die together. [4]Great *is* my freedom of speech towards you. Great is my boasting on your behalf. I am filled with comfort. I am overflowing with joy at all our tribulation. [5]For indeed, when we had come into Măc-ĕ-dō'-nī-ă, our flesh had no rest. But we were troubled on every side. *We had* fightings on the outside *and* fears on the inside. [6]But the God who comforts those who are brought low, comforted us by the coming of Titus. [7]And not only by his coming, but also by the comfort with which he was comforted in regard to you. *And he* told us *of* your longing, your mourning, *and* your eagerness on my behalf, so that I rejoiced all the more. [8]For if I have also made you sorry in the letter, I do not repent, though I could even have repented, for I see that that letter, if even for an hour, made you sorry. [9]Now I rejoice, not that you were made sorry, but that you were made sorry unto repentance. For you were made sorry in God's way, so that you might not suffer loss by us. [10]For godly sorrow works repentance unto salvation, not to be repented of. But the sorrow of the world works death. [11]For behold this same thing (your being made sorry in God's way): What carefulness it worked out in you! *what* clearing of yourselves! *what* anger! *what* fear! *what* desire! *what* eagerness! *what* punishment! In every *way* you have proved yourselves to be clear in the matter.

[12]So then even if I wrote to you, it was not for the sake of him who did wrong (nor for the sake of him who suffered wrong,) but so that our care

for you in the sight of God might appear to you. [13]For this reason we have been comforted in your comfort. And much more fully have we rejoiced over the joy of Titus, because his spirit has been refreshed by all of you. [14]For if I have boasted anything to him about you, I was not put to shame. But as we spoke all things in truth to you, so also our boasting before Titus turned out to be truth. [15]And his tender feelings towards you are far greater, remembering the obedience of you all – how you received him with fear and trembling. [16]I am joyful, therefore, that in everything I am fully assured in you.

CHAPTER 8

[1]Moreover we make known to you, *my* brothers, the grace of God which has been given in the churches of Măc-ē-dō'-nī-ă – [2]that in a great testing *time* of trouble, the overflowing of their joy and their deep poverty abounded to the riches of their generous giving. [3]For I bear witness that according to *their* power, and beyond *their* power, *they were* willing of themselves. [4]With much desire *they* begged us, *desiring* for us to receive the grace and the fellowship of the ministry which *was* for the saints. [5]And not *only* as we hoped, but they gave themselves first to the Lord, and to us, by *the* will of God. [6]So we called upon Titus, that even as he began before, so also he should complete this grace to you too. [7]But even as you excel in everything – in faith, and speech, and knowledge, and all eagerness, and in your love to us – in this grace you should excel also. [8]I do not speak according to a command, but through the eagerness of others, and the testing of the trueness of your love. [9]For you know the grace of our Lord Jesus Christ, that, being rich, for your sake He became poor, in order that you might be made rich by His being poor. [10]And I give *my* judgment in this matter, for this is good for you, who began before not only to do, but also to be willing a year ago. [11]But now finish the doing of it so that according as *there was* a readiness to be willing, so, too, *let there be* a finishing, *giving* out of what *you* have. [12]For if there is a willing mind, *it is* accepted according to what a man may have – not according to what he does not have. [13]For *it is* not that *I intend* for others *to be* eased, and for you *to be* burdened, [14]but of equalness. In the present time your surplus *may be* for their need. *And* also their surplus may be for your need, so that there should be equalness. [15]Even as it has been written, "He that *gathered* much had nothing left over, and he that *gathered* little did not lack anything" (See Exodus 16:18).

[16]But thanks *be* unto God, who gives the same care for you in the heart of Titus. [17]For indeed he accepted the call, but being more eager, of his own accord he went out to you. [18]And we sent with him the brother whose praise in the Gospel *is* throughout all the churches. [19]And not only *this*, but also *he* had been chosen by the churches *as* our traveling com-

panion with this gift which *is* administered by us to the glory of the Lord Himself, and *as a witness* of your readiness. [20]*We are* arranging this lest any one should blame us in this rich collection which *is* administered by us – [21]providing all things honest, not only in the sight of *the* Lord, but also in the sight of men. [22]And we sent our brother with them, whom we often proved to be earnest in many things – and now much more earnest by the great assurance which *I have* toward you. [23]*If anyone* asks about Titus, *he is* my partner and a fellow-helper for you. Or *about* our brothers, *they are* messengers of *the* churches, *the* glory of Christ. [24]So show to them, and *that* before the churches, the proof of your love and of our boasting on your behalf.

CHAPTER 9

[1]For concerning the ministry which *is* for the saints, it is not needful for me to write to you. [2]For I know your readiness of mind, of which I boast to *the* Măc-ĕ-dō'-nī-ānș concerning you, that Achaia [Ă-kȳ'-a] was ready a year ago – and your eagerness *has* aroused very many. [3]Yet I sent the brothers, lest our boasting (which is about you) should be in vain in this respect – so that, according as I said, you may be ready, [4]lest perhaps *the* Măc-ĕ-dō'-nī-ānș should come with me and find you not ready. We (not to say you) would be put to shame in this confidence. [5]Therefore I judged *it* needful to call upon the brothers, that they should go ahead to you and make up beforehand this your promised blessing. The same *is* to be ready *so as to be* a blessing, and not as *of* selfishness. [6]But this *I say*, he that sows very little shall also reap very little. And he that sows with blessings shall also reap with blessings. [7]*Let* each *man give* as he purposes in *his* heart – not out of sorrow, nor out of need, for God loves a cheerful giver. [8]For God *is* able to make every grace abound to you, so that in every *way* you *will* always have enough of every kind and may abound to every good work. [9]Even as it has been written, "He has scattered abroad, he has given to the poor, his righteousness remains forever" (See PSALM 112:9). [10]Now He that supplies seed to him that sows and bread for eating, may He supply *you*, and may He multiply your sowing. And may He increase the fruits of your righteousness – [11]*that you may abound* in every *way*, being made rich unto every kind of generous giving, which truly works out through us thanksgiving to God. [12]Because the ministry of this service is not only fully supplying the needs of the saints, but *it is* also multiplying over and over through many thanksgivings to God. [13]So through the proof of this service, *they are* glorifying God *because* of your freely expressed obedience to the Gospel of Christ, and *your* generous giving of the fellowship towards them and towards all. [14]And in their prayer for you, *there is* a longing for you because of the exceeding grace of God upon you. [15]Now thanks *be* unto God for His unspeakable free gift.

CHAPTER 10

[1]Now I myself, Paul, call upon you by the meekness and gentleness of Christ—I, who indeed to look upon *am* lowly among you, but *being* absent *I* am bold toward you.[2]I ask, however, that when *I am* present I may not be bold with the confidence with which I think to be daring against some, who judge of us as *if we were* walking according to *the* flesh. [3]For *though we are* walking in *the* flesh, we do not war according to *the* flesh. ([4]For the weapons of our warfare *are* not fleshly, but mighty through God to the pulling down of strongholds—[5]overthrowing imaginations and every high thing lifting itself up against the knowledge of God—and bringing into captivity every thought into the obedience of Christ—[6]and having a readiness to reward all *who* refuse to obey, as soon as you have fulfilled your obedience.)

[7]Do you look at things according to the outward appearance? If anyone is sure in himself that he is Christ's, this let him think again within himself, that even as he *is* Christ's, so also *are* we Christ's. [8]Yes, even if I should boast somewhat more fully about our authority (which the Lord gave to us for building *you* up, and not for pulling you down) I shall not be put to shame—[9]so that I may not seem as if *I would* frighten you by means of letters: [10]Because truly his letters (says he) *are* weighty and strong, but the presence of his body is weak, and *his* speech is to be despised. [11]Let such a one think this, that such as we are in word through letters when absent, such *we will* also be in action when *we are* present. [12]For we dare not rank ourselves among or compare ourselves with some who recommend themselves—but measuring themselves by themselves, and comparing themselves with themselves, these are not bringing together *the right things*.

[13]Now we will not boast *as* to the things beyond measure, but according to the measure of the rule which the God of measure gave to us—*a measure* to reach even to you. [14]For we do not outstretch ourselves, as though we did not reach to you. For we have come beforehand even to you in the Gospel of Christ. [15]*We came* not boasting in other men's labors, as to the things beyond measure, but *we* had hope, *through* your growing faith, to be increased more and more—according to our rule, *even* to overflowing. [16]*And this* so as to preach the Gospel to that *region* beyond you, not to boast in another *man's* rule as to things ready to hand. [17]But he that boasts, let him boast in *the* Lord. [18]For not he that recommends himself is the one approved, but the one whom the Lord recommends.

CHAPTER 11

[1]I wish that you would bear with me a little in *my* foolishness. No, rather, do indeed bear with me. [2]For I am jealous over you with *the*

jealousy of God. For I have promised you to one Man, in order to present you as a pure virgin to Christ. [3]But I fear, lest by any means, as the serpent fooled Eve in his cunning, so your thoughts should be spoiled from *the* pureness which *is due* to Christ. [4]For if indeed he that comes preaches another Jesus, *one* whom we have not preached—or you receive another spirit which you have not received—or another gospel which you never welcomed—you might well bear with *it*. [5]For I suppose myself in no way to have been behind the highest apostles. [6]But even if *I am* not polished in speech, yet not *so* in knowledge—but in every *way I* have made *the truth* clear to you in all things. [7]Or did I commit a sin, humbling myself so that you might be lifted up, because I preached the Gospel of God to you without charge? [8]I stripped other churches, receiving wages *from them* in order to minister to you. [9]And when I was present with you and had need, I did not lazily burden anyone, but my need *was* completely supplied *by* the brothers who came from Măc-ĕ-dō'-nĭ-ă. And in everything I kept myself from being a burden to you, and *so* will keep myself. [10]The truth of Christ is in me, so that this my boasting shall not be stopped in the regions of Ă-chaĭ'-ă. [11]Why? *Is it* because I do not love you? God knows! [12]But what I am doing I still will do, so that I may cut off the opportunity of those desiring an opportunity—so that that in which they boast may be found even as we. [13]For such *men are* false apostles, misleading workers, changing themselves over into apostles of Christ. [14]And *it is* no wonder, for Satan himself transforms himself into an angel of light. [15]*It is* not a great thing, therefore, if his servants also transform themselves as ministers of righteousness—whose end shall be according to their works.

[16]Again I say, No one should think me to be a fool. But if otherwise, *then* receive me even as a fool, so that I may boast a little. [17]What I say, I do not say according to *the* Lord, but as in foolishness, in this confidence of boasting. [18]Since many boast according to the flesh, I also will boast. [19]For you gladly bear with the foolish, being wise. [20]For you allow *it* if anyone brings you into bondage, if anyone devours *you*, if anyone takes *from you*. *You allow it* if anyone prides himself, if anyone smites you on the face. [21]I speak according to disgrace, as though we were weak. But in whatever anyone may be daring (I speak in foolishness), I am daring also. [22]Are they Hebrews? So *am* I! Are they Israelites? So *am* I! Are they *the* seed of Abraham? So *am* I! [23]Are they ministers of Christ? (I am speaking as one beside myself.) I *am* more!—I excel them in labors much more richly, and in stripes beyond measure—*I have been* many more times in prison, and often in deaths. [24]Five times I received from *the* Jews forty *stripes* minus one. [25]I was beaten with rods three times, I was stoned, I was shipwrecked three times, *and* I have passed a night and a day in the deep. [26]*I have been* in travels often, in dangers of rivers, in dangers of robbers, in dangers

from *my own* countrymen, in dangers from *the* heathen, in dangers in *the* city, in dangers in *the* desert, in dangers on *the* sea, in dangers among false brothers. [27]*I have been* in toil and hardship, often in sleeplessness, in hunger and thirst, often in fastings, in cold and nakedness.

[28]Besides the things on the outside, the care of all the churches *is* crowding upon me daily. [29]Who is weak, and I am not weak? Who is caused to stumble, and I do not burn? [30]If it is right for me to boast in the things regarding my weakness, I will boast. [31]The God and Father of our Lord Jesus Christ, He who is blessed for ever, knows that I do not lie. [32]In Dă-măs'-cūs the governor under Ăr'-ē-tăs the king was guarding the city of the Damascenes [Dăm'-ăs-sēens] wishing to take me *prisoner*. [33]But I was let down through a window through the wall and escaped his hands.

CHAPTER 12

[1]Indeed *it* is not profitable for me to boast. For I will come to visions and revelations of *the* Lord. [2]I know a man in Christ—fourteen years ago (whether in *the* body I do not know, or out of the body I do not know; God knows)—such a one was caught away into *the* third Heaven. [3]And I know such a man (whether in *the* body or out of the body I do not know; God knows)—[4]that he was caught up into Paradise. And *he* heard unspeakable words, which it is not allowed to man to speak. [5]About such a one I will boast, but about myself I will not boast, except in my weaknesses. [6]For if I should desire to boast, I shall not be a fool. For I will tell *the* truth. But I will leave off, lest anyone should think of me above what he sees me *to be*, or what he hears of me. [7]And so that I might not be made proud by the magnificence of the heavenly visions, a thorn in the flesh was given to me, a messenger of Satan, that he might beat against me, so that I might not be proud. [8]For this thing I begged the Lord three times, that it might depart from me. [9]And He said to me, My grace is sufficient for you, for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, so that the power of Christ may rest upon me. [10]Therefore I take pleasure in weaknesses, in insults, in dire needs, in persecutions, in tight circumstances for Christ—for when I am weak, then I am strong.

[11]*In this* boasting I have become a fool. You made me do *it*. For I ought to have been praised by you, for I was in no way behind the highest apostles, though I am nothing. [12]Truly the signs of an apostle were worked out among you in all patience, in miracles and wonders and works of power. [13]For in what *way* is it that you were worse than the other churches, except that I myself did not lazily burden you? Forgive me this wrong. [14]Behold! I am ready to come to you a third time, and I will not lazily burden you—for I do not seek your things,

but *I seek* you. For the children ought not to lay up treasure for the parents, but the parents for the children. [15]Now I most gladly will spend and be fully spent for your souls—even if loving you more and more, I am loved the less. [16]But let it he so, I did not hurden you. But heing crafty I caught you with bait. [17]Did I take advantage of you hy any of *those* I have sent to you? [18]I begged Titus and sent with *him* the hrother. Did Titus take advantage of you? Did we not walk by the same spirit? Did *we* not *walk* in the same steps?

[19]Again, do you think that we are defending ourselves? We speak before God in Christ, but *in* all things, beloved, for your gain. [20]For I fear, lest by any means when I come I should not find you as I wish, and I be found by you *to be* such as you do not wish—lest perhaps *there should be* fightings, envyings, outbursts of anger, party arguments, slanders, whisperings, proud thoughts *and* uproars. [21]*I fear* lest when I come again my God will humble me in regard to you, and lest I should weep over many of those who have sinned already and have not repented of the uncleanness and fornication and lustfulness which they have practiced.

CHAPTER 13

[1]I am coming to you this third time. In *the* mouth of two or three witnesses every matter shall be settled. [2]I have told *you* before, and I say beforehand (as being present the second time, and being ahsent now, I write to those who have sinned before, and to all the rest) that if I come again I will not spare. [3]Since you seek a proof of Christ speaking in me, (who is not weak towards you, but is powerful in you—[4]for indeed if He was crucified in weakness, yet He lives by God's power—for indeed we are weak in Him, but we shall live with Him by God's power towards you,) [5]examine yourselves, whether you are in the faith—prove your own selves. Or do you not recognize yourselves, that Jesus Christ is in you, unless you are reprobates? [6]Now I hope that you will know that we are not reprobates. [7]But I pray to God that you may do nothing evil—not that we may appear to be approved, but that you may do what *is* right, even though we are reprobates. [8]For we have no power against the truth, but for the truth. [9]For we rejoice when we are weak and you are strong. But this also, we pray for your being made perfect. [10]Because of this I write these things while absent, so that when *I am* present I may not treat *you* with sharpness—according to the authority which the Lord gave me for building *you* up, and not for pulling *you* down.

[11]Finally, *my* brothers, be joyful, be made perfect, be comforted, be of one mind, be at peace. And the God of love and peace shall be with you. [12]Greet one another with a holy kiss. [13]All saints greet you. [14]The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit *be* with you. Amen.

CHAPTER 1

[1]Paul, *an* apostle, (not from men, nor through man, but through Jesus Christ, and God *the* Father, who raised Him from among *the* dead,) [2]and all the brothers with me, to the churches of Galatia [Gă-lā'-shă]. [3]Grace to you and peace from God *the* Father and our Lord Jesus Christ, [4]who gave Himself for our sins so that He might deliver us out of the present evil age, according to the will of our God and Father, [5]to whom *be* the glory forever and ever. Amen.

[6]I marvel that you so quickly are moving away from Him who called you into the grace of Christ to another gospel—[7]which is not another, but there are some who trouble you and desire to twist the Gospel of Christ. [8]But even if we, or an angel from Heaven, should preach any other gospel to you than that which we have preached to you, let him be accursed. [9]As we have said before, now also I say again, If any man preach any other gospel than what you received, let him be accursed. [10]For now do I persuade men or God? Or do I seek to please men? For if I were yet pleasing men, I should not be the servant of Christ.

[11]But I assure you, *my* brothers, the Gospel which was preached by me is not according to man. [12]For I did not receive it from man, nor was I taught *it*, but by a heavenly vision of Jesus Christ. [13]For you have heard of my manner of life at one time in the Jewish religion—how that I was beyond measure persecuting the church of God and was laying it waste. [14]And *I* was progressing in the Jewish religion beyond many others of my age in my own race, for *I was* jealous for *the* traditions of my fathers. [15]But when it pleased God, who separated me from my mother's womb, and called *me* by His grace, [16]to reveal His Son in me (that I might preach the Gospel about Him among the nations), immediately I did not talk it over with flesh and blood. [17]Nor did I go up to Jerusalem to those *who were* apostles before me, but I went away into Arabia, and again I returned to Dăm-ăs'-cŭs. [18]Then after three years I went up to Jerusalem to make friends with Peter, and I stayed with him fifteen days. [19]But I did not see any other of the apostles except James the brother of the Lord. [20]Now what things I write to you, behold, before God, I do not lie. [21]Then I came into the regions of Syria and Cilicia [Sī-lĭsh'-yă]. [22]But I was not known by face to the churches of Judea which *were* in Christ. [23]Only they had heard that he who was persecuting them in times past was now preaching the Gospel, the faith which he once laid waste. [24]And they were glorifying God in me.

CHAPTER 2

[1]Then after fourteen years I again went up to Jerusalem with Bär'-nä-bäs, also taking with *me* Titus. [2]But I went up according to revelation and laid before them the Gospel which I preach among the Gentiles—but privately to those thought to be important, lest somehow I should be running, or had run, in vain. [3](But not even Titus, who *was* with me, being a Greek, was forced to be circumcised.) [4]But *this was* on account of the false brothers *who were* brought in secretly, who stole in to spy out our freedom which we have in Christ Jesus—that they might bring us into slavery. [5]*But* we did not give in to *them*, not even for an hour, so that the truth of the Gospel might continue with you. [6]But from those who were thought to be something (whatever they were makes no difference to me—God does not accept *the* person of man), for those who were thought to be important did not add anything to me. [7]But on the contrary, when *they* saw that I had been entrusted with the Gospel to the uncircumcised (even as Peter *had been sent* to the circumcision—[8]for He who worked in Peter towards *the* apostleship of the circumcision also worked in me towards the Gentiles), [9]and when *they* saw the grace which was given to me, James and Peter and John—those thought to be pillars—gave *the* right hands of fellowship to Barnabas and me that we *should go* to the Gentiles, and that they *should go* to the circumcision. [10]Only *they asked* that we should remember the poor, which very thing I was also trying to do.

[11]But when Peter came to Antioch [Ăn'-tī-ŏk], I withstood him to *his* face, because he was to be blamed. [12]For before some came from James, he was eating with the Gentiles. But when they came, he drew back and was keeping himself apart—being afraid of those of *the* circumcision. [13]And the rest of *the* Jews also acted the hypocrite with him, so that even Barnabas was carried away by their acting the hypocrite. [14]But when I saw that they did not walk uprightly, according to the truth of the Gospel, I said to Peter in front of *them* all, If you, being a Jew, live like the Gentiles, and not like the Jews, why do you force the Gentiles to live like the Jews? [15]We *who are* Jews by nature, and not sinners of *the* Gentiles, [16]know that a man is not justified by works of *the* Law, but through faith in Jesus Christ. We too have believed on Jesus Christ that we might be justified by faith in Christ, and not by works of *the* Law—for by the works of *the* Law shall no flesh be justified. [17]But if, while we seek to be justified in Christ, we ourselves were found to be sinners, *is* therefore Christ *the* minister of sin? Let it not be *said!* [18]For if I build again these things which I pulled down, I make myself a sinner. [19]For I through *the* Law died to *the* Law, so that I may live unto God. [20]I have been crucified with Christ. Nevertheless I live, yet not I, but Christ lives in me. And the *life* which I now live in *the* flesh I live by the faith of the Son of God, who loved me and gave Himself for me. [21]I do not set aside the grace of God—for if righteousness *come* by *the* Law, then Christ died in vain.

CHAPTER 3

[1]O foolish Galatians, who has bewitched you, that you should not obey the truth—*you* before whose eyes Jesus Christ crucified was openly set forth among you? [2]This only I wish to learn from you: Did you receive the Spirit by works of *the* Law? or by *the* hearing of faith? [3]Are you so foolish? Having begun in *the* Spirit, are you now made perfect by *the* flesh? [4]Did you suffer so many things in vain? if indeed *it was* in vain. [5]He therefore who supplies the Spirit to you and works miracles among you, *is it* by works of *the* Law, or by *the* hearing of faith? [6]*It is* even as Abraham, *who* believed God, and it was counted to him for righteousness. [7]Know then that they that *are* of faith, these are *the* sons of Abraham. [8]And the Scripture, seeing beforehand that God justifies the Gentiles by faith, preached before the Gospel to Abraham, *saying*, "All the nations shall be blessed in you" (See GENESIS 12:3). [9]So that those who are of faith are being blessed with the believing Abraham. [10]For as many as are of *the* works of *the* Law are under a curse. For it has been written, "Cursed *is* everyone who does not continue in all things which have been written in the book of the Law to do them" (See DEUTERONOMY 27:26). [11]But that no one is being justified by Law in the sight of God *is* plainly seen, because, "The just shall live by faith" (See HABAKKUK 2:4). [12]But the Law is not of faith, but, "The man who has done these shall live by them" (See LEVITICUS 18:5). [13]Christ redeemed us from the curse of the Law, being made a curse for us, for it has been written, "Cursed *is* everyone who hangs on a tree" (See DEUTERONOMY 21:23)—[14]that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through faith.

[15]*My* brothers—I speak after the manner of man—no one sets aside even a confirmed covenant of man, or adds to it. [16]But to Abraham and to his seed were the promises spoken. He does not say, And to seeds, as of many, but as of one, And to your seed, which is Christ. [17]I say this now, *the* covenant settled beforehand by God to Christ, the Law (which took place four hundred and thirty years after) cannot set aside, so as to do away with the promise. [18]For if the inheritance *is* by Law, *it is* no longer by promise—but God gave *it* to Abraham by promise. [19]Why then the Law? It was added for the sake of transgressions, until the Seed should come to whom *the* promise was made. *For it* had been ordained through angels in a mediator's hand. [20]But a mediator is not *a mediator* of one, but God is one.

[21]*Is* the Law then against the promises of God? Let it not be *said!* For if a law had been given which was able to give life, indeed righteousness would have been by *the* Law. [22]But the Scripture shut up all things under sin, so that the promise by faith in Jesus Christ might be given to those that believe. [23]But before faith came, we were kept under

the Law, being shut up to the faith which was about to be revealed. [24]So that the Law has been our schoolmaster *up* to *the time of* Christ, so that we might be justified by faith. [25]But faith coming on, we are no longer under a schoolmaster—[26]for you are all sons of God through faith in Christ Jesus. [27]For as many as were baptized into Christ, you have put on Christ. [28]There cannot be Jew or Greek. There cannot be slave or freeman. There cannot be male and female. For you all are one in Christ Jesus. [29]But if you *are* Christ's, then you are Abraham's seed and heirs according to *the* promise.

CHAPTER 4

[1]But I say, for as long a time as the heir is an infant, he does not differ any from a slave, though he is lord of all. [2]But he is under guardians and stewards until the time set before by the father. [3]So we too, when we were infants, were held in slavery under the principles of the world. [4]But when the fullness of the time came, God sent forth His Son, coming from a woman, coming under *the* Law, [5]so that He might redeem the ones under *the* Law—*and* so that we might receive sonship. [6]But because you are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father. [7]So that you are no longer a slave, but a son. And if *you are* a son, *you are* also an heir of God through Christ. [8]But then indeed not knowing God, you were a slave to those who by nature are not gods. [9]But now *that you* have known God (or rather, *that you* have been known by God), how can you turn again to the weak and poor principles to which you again desire to be in slavery? [10]You carefully keep days and months and times and years. [11]I am afraid of you, lest somehow I have labored in vain regarding you.

[12]*My* brothers, I beg of you, be as I *am*, for I also *am* as you *are*. You did not wrong me in anything. [13]But you know that through weakness of the flesh I preached the Gospel to you at the first. [14]And you did not despise my temptation in my flesh, nor did *you* spit upon *me*. But you received me as an angel of God, even as Christ Jesus. [15]What then was your happiness? For I bear you witness that, if possible, you would have plucked out your eyes and have given *them* to me. [16]Have I therefore become your enemy *by* telling you the truth? [17]They are eagerly after you, *but* not honorably. But they desire to keep you *from us* so that you may *run* eagerly after them. [18]But *it is* right to be zealous in a right *thing* at all times, and not only when I am present with you. [19]*You are* my little children, *for* whom I labor in pain again until Christ shall have been formed in you—[20]and I desire to be there with you now, and to change my voice, for I am doubtful of you.

[21]Tell me, you who desire to be under *the* Law, do you not hear the Law? [22]For it has been written that Abraham had two sons—one of the slave-woman, and one of the free woman. [23]But he that was of the slave-woman had been born after *the* flesh, and he that was of the

free woman through the promise. [24]Which things are made a parable: for these are the two covenants—one from Mount Sinai, bringing forth to slavery, which is Hagar. [25]For Hagar is Mount Sinai in Arahia and answers to the present Jerusalem. And she is in slavery with her children. [26]But the Jerusalem which is above is free, which is the mother of us all. [27]For it has been written, "Rejoice, O unfruitful one that does not bear. Break forth and cry, you who have no birth-pains. Because more are the children of the deserted one than *the children* of her who has the husband" (See ISAIAH 54:1). [28]But *my* brothers, we, like Isaac, are children of promise. [29]But as then he who was born according to the flesh persecuted him *who was born* according to *the* Spirit—so it is now. [30]But what does the Scripture say? "Throw out the slave-woman and her son, for the son of the slave-woman shall not in any way inherit with the son of the free woman" (See GENESIS 21:10). [31]So then, *my* brothers, we are not children of the slave-woman, but of the free woman.

CHAPTER 5

[1]Stand fast therefore in the freedom with which Christ has made us free, and be not held again in the yoke of slavery. [2]Behold! I, Paul, say to you, that if you are circumcised, Christ shall not profit you. [3]And I again bear witness to every man *who is* being circumcised, that he is a debtor to do the whole Law. [4]You are set aside from Christ, you who are being justified in *the* Law. You fell from grace. [5]For we through *the* Spirit wait for *the* hope of righteousness by faith. [6]For in Christ Jesus neither circumcision nor the lack of circumcision is worth anything—but faith working by love. [7]You were running well. Who kept you back *that* you did not obey the truth? [8]This false belief *is* not of Him who calls you. [9]A little leaven leavens the whole lump. [10]I am sure as to you, that you will have no other mind in *the* Lord. But he who is troubling you shall bear the judgment, whoever he may be.

[11]But I, *my* brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling-block of the cross has been done away. [12]I wish that they who are causing you to doubt would even cut themselves off. [13]For you were called to freedom, *my* brothers. Only do not *use* the freedom for an opportunity to the flesh, but serve one another by love. [14]For the whole Law is fulfilled in one word, "You shall love your neighbor as yourself." [15]But if you bite and devour one another, be careful that you are not destroyed by one another.

[16]But I say, Walk in *the* Spirit and you shall not fulfil the lust of the flesh. [17]For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are contrary to one another: so that you cannot do the things that you want to do. [18]But if you are led by *the* Spirit, you are not under *the* Law. [19]Now the works of the flesh are plainly seen.

They are adultery, fornication, uncleanness, lustfulness, [20]worshipping of idols, practicing of evil magic, hatreds, fightings, jealousies, outbursts of anger, party arguments, differences, false teachings, [21]envyings, murders, drunkenness, wanton parties, and things like these. As to *these* I tell you beforehand, even as I also said before, that they who do such things shall not inherit the kingdom of God. [22]But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith, [23]meekness, self-control—against such things there is no law. [24]But they that *are* Christ's crucified the flesh with *its* passions and *its* lusts. [25]If we live by *the* Spirit, we should also walk by *the* Spirit. [26]We should not seek after vain glory, angering one another, envying one another.

CHAPTER 6

[1]*My* brothers, even if a man is overtaken in some fault, you, the spiritual ones, restore such a one in a spirit of meekness, considering yourself lest you also be tempted. [2]Bear one another's burdens, and so fulfil the law of Christ. [3]For if anyone thinks himself to be something, when he is nothing, he is fooling himself. [4]But let each prove his own work, and then he shall have rejoicing in himself alone, and not in another. [5]For each shall carry his own load.

[6]Let him who is taught in the word share with him who teaches in all good things. [7]Be not deceived: God is not mocked—for whatever a man sows, that he shall also reap. [8]For he that sows to his own flesh, from the flesh *he* shall reap everlasting misery. But he that sows to the Spirit, from the Spirit *he* shall reap everlasting life. [9]But we should not lose heart *in* doing good—for in due time we shall reap, if we do not faint. [10]So then as we have opportunity we should do good towards all *men*, and especially towards those of the household of faith.

[11]You see *with* what large letters I have written to you with my *own* hand. [12]As many as desire to have a fair show in *the* flesh, these force you to be circumcised—*but* only that they may not be persecuted for the cross of Christ. [13]For neither they themselves who are being circumcised keep *the* Law, but they want you to be circumcised so that they might boast in your flesh. [14]But may it never be for me to boast, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world. [15]For in Christ Jesus neither circumcision is worth anything, nor the lack of circumcision, but a new creation. [16]And as many as shall walk by this rule, peace and mercy *be* on them and on the Israel of God. [17]For the rest, let no one cause me troubles, for I bear in my body the brands of the Lord Jesus. [18]The grace of our Lord Jesus Christ *be* with your spirit, brothers. Amen.

The Letter to the EPHESIANS

CHAPTER 1

[1]Paul, an apostle of Jesus Christ, by *the* will of God—to the saints who are at Ephesus [Ĕf'-ē-sŭs], and *to the* faithful in Christ Jesus: [2]Grace to you and peace, from God our Father and *the* Lord Jesus Christ.

[3]Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly *places* in Christ—[4]according as He has chosen us in Him before *the* foundation of *the* world, for us to be holy and blameless before Him in love. [5]*For He* had marked us out beforehand for adoption through Jesus Christ to Himself—according to the good pleasure of His will, [6]to *the* praise of *the* glory of His grace, in which He made us *the* receivers of grace in the Beloved. [7]In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace—[8]which He caused to abound toward us in all wisdom and understanding. [9]*For He* had made known to us the mystery of His will, according to His good pleasure which He purposed in Himself—[10]for *in the* dispensation of the fullness of time *He purposed* to head up all things in Christ, the things in Heaven and the things on earth—in Him, [11]in whom we also have been chosen to an inheritance, being prē-dĕs'-tī-nā-tĕd according to *the* purpose of Him who works all things according to the counsel of His own will—[12]for us to be to *the* praise of His glory, who have first trusted in Christ. [13]In whom you also *trusted* when you had heard the word of truth, the Gospel of your salvation. In whom also, after you had believed, you were sealed with the Holy Spirit of promise, [14]who is *the* first-fruit of our inheritance, unto *the* redemption of the purchased possession, to *the* praise of His glory.

[15]Because of this I also, (hearing of your faith in the Lord Jesus, and the love which *you have* toward all the saints,) [16]do not stop giving thanks for you. *For I* make mention of you in my prayers, [17]that the God of our Lord Jesus Christ, the Father of glory, may give to you *the* spirit of wisdom and revelation in *the* knowledge of Him—[18]*that* the eyes of your understanding may be enlightened, so that you may know what is the hope of His calling, and what *are* the riches of the glory of His inheritance in the saints, [19]and what *is* the exceeding greatness of His power towards us, who believe according to the working of His mighty strength [20]which He worked in Christ when *He* raised Him from among *the* dead. And He set *Him* at His right hand in the heavenly places, [21]above all rule and authority and power and lordship, and *above* every name *that is* named—not only in this age, but also in the coming one. [22]And He put all things under His feet and gave Him *to be* Head over all things to the church, [23]which is His body, the fullness of Him who fills all things in all.

CHAPTER 2

[1]And *He made* you *live,* who were once dead in trespasses and sins —[2]in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the sons of disobedience—[3]among whom also we conducted ourselves in times past in the lusts of our flesh (doing the things willed *by* the flesh and the mind), and were by nature the children of wrath, just like the rest *of them.* [4]But God, being rich in mercy, because of His great love with which He loved us [5](even when we were dead in sins) He made *us* alive together with Christ (by grace you are saved), [6]and raised *us* up together, and seated *us* together in the heavenlies in Christ Jesus—[7]so that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus.

[8]For by grace are you saved, through faith—and this not of yourselves, *for* it is the gift of God—[9]not of works, lest any man should boast. [10]For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

[11]For this reason remember that *when* you *were* Gentiles in *the* flesh (who are called Uncircumcision by the *ones* called Circumcision, in *the* flesh made by hand), [12]that at that time you were without Christ, being separated from the commonwealth of Israel, and strangers from the covenants of promise—having no hope, and without God in the world. [13]But now in Christ Jesus, you who were at one time afar off are made near by the blood of Christ. [14]For He is our peace, who has made *us* both one, and who has broken down the middle wall of the partition *between us,* [15](having in His flesh done away with the ill-will—the Law of commandments contained in ordinances,) so that He might in Himself make the two into one new man, making peace *between them,* [16]and might reconcile both to God in one body through the cross, slaying the ill-will by it. [17]And when *He* had come, He preached the Gospel of peace to you who *were* afar *off,* and to those *who were* near. [18]For through Him we both have a way to come to the Father by one Spirit. [19]So then you are no longer strangers and foreigners, but fellow-citizens of the saints and of the household of God. [20]*For you* have been built upon the foundation of the apostles and prophets. Jesus Christ Himself being *the* chief cornerstone—[21]in whom all the building fitted together grows into a holy temple in *the* Lord. [22]In whom also you are being built together into a dwelling-place of God in *the* Spirit.

CHAPTER 3

[1]For this reason I, Paul, *am* the prisoner of Jesus Christ for you Gentiles. [2]If indeed you have heard of the ministry of the grace of God which has been given to me towards you—[3]that by revelation He made known to me the mystery (according as I wrote before in few words, [4]by *the* reading of which you are able to understand my knowledge in

the mystery of Christ), [5]which *mystery* was not made known to the sons of men in other generations, as it now has been revealed to His holy apostles and prophets in *the power of the* Spirit. [6]*That is, that* the Gentiles *were* to be heirs together, and of the same body, and partakers together of His promise in Christ, through the Gospel. [7]Of which *Gospel* I was made a minister, according to the gift of the grace of God given to me, according to the sure working of His power.

[8]This grace was given to me, (*who am* less than the least of all the saints,) to preach the Gospel of the unsearchable riches of Christ among the Gentiles. [9]And to make all *men* see what *is* the fellowship of the mystery which has been hidden from eternity, in God, who created all things by Jesus Christ — [10]so that now unto the rulers and the authorities in the heavenly *places* might be known by the church the many-sided wisdom of God — [11](according to *the* eternal purpose which He purposed in Christ Jesus our Lord) — [12]in whom we have boldness and a way of approach, in confidence, through His faith.

[13]For this reason I desire that *you* do not faint at my trials for you, which is your glory. [14]For this cause I bow my knees to the Father of our Lord Jesus Christ, [15](of whom the whole family in Heaven and earth is named,) [16]*asking* that He may grant to you, according to the riches of His glory, to be strengthened with power in the inner man, through His Spirit — [17]that through faith Christ may dwell in your hearts — that you, being rooted and grounded in love, [18]may be fully able to grasp firmly with your mind (along with all the saints) what *is* the breadth and length and depth and height; [19]and to know the love of Christ, which passes knowledge — so that you may be filled to all the fullness of God.

[20]Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, [21]unto Him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER 4

[1]I therefore, the prisoner in *the* Lord, urge you to walk worthy of the calling with which you were called — [2]with all humility and meekness, with longsuffering, bearing with one another in love — [3]being careful to keep the unity of the Spirit in the bond of peace. [4]*There is* one body and one Spirit, even as also you were called in one hope of your calling. [5]*There is* one Lord, one faith, one baptism — [6]one God and Father of all, who *is* above all, and through all, and in you all. [7]But unto every one of us grace was given according to the measure of the gift of Christ. [8]For this reason He says, "When *He* went up on high He led captivity captive and gave gifts to men" (See PSALM 68:18). [9]Now *if* He went up, what is it but *proof* that He also first came down into the lower parts of the earth? [10]He that came down is the same *One* also

who went up far above all the heavens, so that He might fill all things.
[11]And indeed He gave some *to be* apostles, and some prophets, and some evangelists, and some pastors and teachers—[12]with a view to the perfecting of the saints, for *the* work of *the* ministry, for building up the body of Christ. [13]*And this* until we all come to the unity of the faith, and of the knowledge of the Son of God—unto a full-grown man, unto *the* measure of *the* stature of the fullness of Christ. [14]*And this* so that we may no longer be infants, being tossed to and fro and carried about by every wind of doctrine, in the underhandedness of men, in skillful trickery, with a view to the establishing of error. [15]But speaking the truth in love, we may grow up into Him in all things, who is the Head, *even* Christ. [16]From *Him* all the body, fitted and brought together by every assisting joint, according to *the* working of each part in *its* own measure, producing the growth of the body unto *the* building up of itself in love.

[17]This I say therefore, and testify in *the* Lord, that you no longer walk even as also the rest *of the* Gentiles are walking—in *the* vanity of their mind, [18]being darkened in the understanding, being made strangers to the life of God because of the ignorance which is in them, because of the hardness of their heart. [19]*For* when *they* had thrown off all feeling, *they* gave themselves up to lust, for *the* working of all uncleanness with greediness. [20]But you have not so learned Christ—[21]if indeed you heard Him and were taught in Him, as *the* truth is in Jesus. [22]For you *ought* to have put off the old man (according to your way of living before), which is corrupt according to the deceitful lusts. [23]And *you ought* to be renewed in the spirit of your mind, [24]and to have put on the new man (who after God was created in righteousness and true holiness).

[25]Because of this, putting off whatever is false, let each one speak truth with his neighbor, because we are members of one another. [26]Be angry, but do not sin, let not the sun set upon your wrath, [27]neither give place to the devil. [28]The *one* stealing, let him steal no more—but rather let him labor, working what *is* good with *his* hands, so that he may have *something* to give to him that has need. [29]Let no filthy word go forth out of your mouth, but if anything *is said, let it be* good for use in building up as regards the need, that it may give grace to those who hear. [30]And do not grieve the Holy Spirit of God, by whom you were sealed unto *the* day of redemption. [31]Let all bitterness, and wrath, and anger, and uproar, and evil-speaking be put away from you, along with all evil-hearted feelings. [32]And be kind to one another, tender-hearted, forgiving each other, even as also God forgave you in Christ.

CHAPTER 5

[1]Therefore become imitators of God, as beloved children, [2]and walk in love, even as also Christ loved us and gave up Himself for us *as* an offering and a sacrifice to God for an odor of a sweet smell.

3But *as to* fornication and all uncleanness, or greediness, let it not be even named among you, as is becoming to saints. 4*Let there be* neither filthiness nor foolish talking nor joking—which are not becoming—but rather thanksgiving. 5For you know this, that no fornicator, or unclean person, or greedy person (who is an idol-worshipper) has any inheritance in the kingdom of Christ and of God. 6Let no one deceive you with empty words, for the wrath of God comes upon the sons of disobedience because of these things. 7Therefore do not be partners with them—8for you were once darkness, but now *you are* light in *the* Lord, walk as children of light. 9For the fruit of the Spirit *is* in all goodness and righteousness and truth,

10*Be always* proving what is pleasing to the Lord, 11and have no fellowship with the unfruitful works of darkness, but rather even reprove *them*. 12For it is shameful even to speak the things which are being done by them in secret. 13But all of them, being exposed by the light, are clearly revealed—for that which clearly reveals everything is light. 14For this reason he says, "Wake up, you sleeper! and rise up from among the dead—and Christ shall shine upon you." 15Take heed then how carefully you walk—not as unwise, but as wise *men*—16redeeming the time, because the days are evil. 17Because of this, do not be foolish, but understanding what the will of the Lord *is*. 18And do not be drunk with wine —in which is debauchery. But be filled with *the* Spirit, 19speaking to each other in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord—20giving thanks at all times for all things to Him who *is* God and Father, in *the* name of our Lord Jesus Christ—21submitting yourselves to one another in *the* fear of God.

22Wives, submit yourselves to your own husbands, as to the Lord. 23For the husband is head of the wife, even as Christ *is* Head of the church, and He is Saviour of the body. 24But even as the church is subject to Christ, so also *let the* wives *be* to their own husbands in everything. 25Husbands, love your own wives, even as Christ also loved the church and gave up Himself for it, 26that He might set it apart, having cleansed *it* by the washing of water by *the* word—27so that He might present it to Himself: a glorious church, not having spot or wrinkle, or any such thing, but that it might be holy and blameless. 28So husbands ought to love their own wives as their own bodies. He that loves his own wife loves himself. 29For no one ever yet hated his own flesh, but nourishes and warmly cares for it—even as the Lord *does* the church. 30For we are members of His body, of His flesh, and of His bones. 31For this cause a man shall leave his father and mother and shall be joined to his wife, and the two *of them* shall be one flesh. 32This is a great mystery, but I speak as to Christ and as to the church. 33Nevertheless you also, every one of you, let each love his own wife as himself—and the wife *see* that she fear *her* husband.

CHAPTER 6

[1]Children, obey your parents in *the* Lord, for this is right. [2]Honor your father and mother, which is the first commandment with promise, [3]so that it may be well with you, and you may live long on the earth. [4]And fathers, do not anger your children, but bring them up in *the* training and fear of *the* Lord.

[5]Slaves, obey *your* masters according to *the* flesh, with fear and trembling, in purity of your heart, even as unto Christ. [6]Do not *serve* with eye-service, as pleasers of men, but as servants of Christ, doing the will of God from *the* heart. [7]With good will do service to the Lord and not to men—[8]knowing that whatever good each man may have done, he shall receive this from the Lord, whether *he is* a slave, or free. [9]And masters, do the same things towards them, giving up threatening, knowing that also your own Master is in Heaven, and there is no respect of persons with Him.

[10]For the rest, my brothers, be powerful in *the* Lord, and in the might of His strength. [11]Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. [12]For our wrestling is not against flesh and blood, but against rulers, against authorities, against the rulers of the darkness of this world, against spiritual *powers* of wickedness in heavenly places. [13]Because of this take up the whole armor of God, so that you may be able to withstand in the evil day, and when you have done all, to stand. [14]Stand, therefore, with the girdle of truth around your loins, putting on the breastplate of righteousness, [15]and shoeing *your* feet with *the* readiness of the Gospel of peace—[16]above all, taking up the shield of faith, with which you will be able to put out all the burning darts of the wicked one. [17]Also receive the helmet of salvation, and the sword of the Spirit, which is *the* word of God. [18]*Be* praying always with all prayer and humble seeking in *the* Spirit, and watching unto this very thing, with all steadfastness and humble seeking for all saints. [19]And *also pray* for me, that skill in speaking may be given to me, in *the* opening of my mouth with boldness to make known the mystery of the Gospel—[20]for which I am an ambassador in a chain, that in it I may be bold as I ought to speak.

[21]But that you also may know my affairs *and* what I am doing, Tychicus [Tĭk'-ĭ-kŭs], the beloved brother and faithful servant in the Lord, will make all things known to you—[22]whom I sent to you for this very thing, that you might know our affairs, and that he might comfort your hearts. [23]Peace to the brothers, and love with faith from God *the* Father and *the* Lord Jesus Christ. [24]Grace *be* with all those that love our Lord Jesus Christ in purity. Amen.

CHAPTER 1

[1]Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi [Fĭl'-ĭp-pī], with *the* overseers and deacons. [2]Grace to you and peace from God our Father and *the* Lord Jesus Christ. [3]I thank my God for all *my* remembrance of you. [4]Always in my every prayer for you all, *I* make request with joy [5]for your fellowship in the Gospel, from the first day until now. [6]*For I* am persuaded of this very thing, that He who began a good work in you will finish it until the day of Jesus Christ. [7]Even as it is right for me to think this of you all, because you have me in your heart—both in my bonds, and in the defense and confirmation of the Gospel, you are all partakers of my grace. [8]For God is my witness how I long for you all in *the* tender affections of Jesus Christ. [9]And this I pray, that your love may abound yet more and more in knowledge and all judgment—[10]so that you may discern the things that differ, that you may be pure and without blame to *the* day of Christ—[11]being filled with the fruits of righteousness, which *are* by Jesus Christ, to the glory and praise of God.

[12]But I want you to know, *my* brothers, that the things *which happened* to me have turned out to the progress of the Gospel. [13]*So much* so that within the palace, and to all the rest, my bonds have become known to *be* in Christ. [14]And the most of the brothers in *the* Lord, being assured by my bonds, dare much more boldly to speak the word without fear. [15]Some indeed are preaching Christ even from envy and strife, but some also from good will. [16]The ones *who* are indeed preaching Christ out of *a desire* to stir up trouble *do* not *do so* sincerely, *but* thinking to add troubles to my bonds. [17]But the ones *who do so* out of love know that I am set for the defense of the Gospel. [18]What then? Nevertheless in every way, whether pretending, or in truth, Christ is preached. And I rejoice in this. Yes, I will rejoice *more*—[19]for I know that this shall turn out to be salvation for me, through your prayer and *the* supply of the Spirit of Jesus Christ. [20]Even according to my hope and eager belief that I shall not be ashamed in anything—but in all boldness, as always, so now Christ shall be magnified in my body, whether by life or by death. [21]For to me to live *is* Christ! and to die *is* gain! [22]But if *I* live in *the* flesh, this *is* the fruit of my labor, yet what I shall choose I do not know. [23]For I am pressed down by the two *desires*—having a desire to depart and to be with Christ (*which is* very much better)—[24]but to stay here in the flesh *is* more needful for your sake. [25]And being sure of this, I know that I shall stay and continue with you all, to your progress and joy in the faith—[26]so that your rejoicing may abound in Christ Jesus in me, through my being again with you. [27]Only keep yourselves doing the things worthy of the Gospel of Christ, so that whether I come and see you, or *whether I* am absent, I might hear about you, that you stand fast in one spirit, with one soul, work-

ing together for the faith of the Gospel. [28]And do not be frightened in anything by those who are against *you*, which is indeed a proof of *everlasting* loss to them, but of salvation to you—and this from God, [29]because it was given to you as a favor for Christ's sake, not only to believe on Him, but also to suffer on His behalf—[30]having the same struggle which you saw in me, and now hear *to be* in me.

CHAPTER 2

[1]If *there is* any consolation in Christ—if *there is* any comfort of love—if *there is* any fellowship of *the* Spirit—if any tender affections and mercies—[2]*then* fill up my joy, so that you may be of the same mind, having the same love, *being* one in soul, counting the one thing important. [3]*Let* nothing be *done* according to a desire to quarrel or to glory in self. But in lowliness of mind let each think *of* one another *as* better than himself. [4]Do not let each one consider his own things, but each one the things of others too. [5]For let this mind be in you which *was* also in Christ Jesus: [6]who, being in the form of God, thought it not robbery to be equal with God—[7]but emptied Himself and took upon Him the form of a servant and was made in the likeness of men. [8]And being found in fashion as a man, He humbled Himself and became obedient unto death, even *the* death of *the* cross. [9]For this reason God also highly exalted Him and gave to Him a name which *is* above every other name—[10]so that at the name of Jesus every knee should bow, (of *those* in Heaven, and on earth, and under the earth), [11]and every tongue should confess that Jesus Christ *is* Lord, to *the* glory of God *the* Father.

[12]So, then, my beloved, even as you always obeyed—not in my presence only, but now much rather in my absence—work out your own salvation with fear and trembling. [13]For it is God who works in you both to will and to do of *His* good pleasure. [14]Do all things without complaints and questionings, [15]so that you may be blameless and harmless, children of God, without spot in the midst of a generation which is crooked and perverted. Among *these* you shine as lights in *the* world. [16]holding forth *the* word of life, unto my joy in the day of Christ, that I did not run in vain, nor labor in vain. [17]But if I also am offered upon the sacrifice and service of your faith, I rejoice. And I rejoice together with you all. [18]And you also take joy in the same and rejoice with me. [19]But I trust in *the* Lord Jesus to send Timothy to you soon, so that I also may be of good courage, when I know the things about you. [20]For I have no one of the same mind who will genuinely care for your affairs. [21]For all are seeking their own things, not the things of Christ Jesus. [22]But you know the proof of him, that, as a child to a father, he served with me for the Gospel. [23]Therefore I hope to send him at once whenever I have seen how things go with me. [24]But I trust in the Lord that I also myself shall come shortly. [25]Yet I thought *it* needful to send to you Epaphroditus [Ē-păf-rō-dī'-tŭs]—my brother and fellow-worker and fellow-soldier, but your messenger and minister to my need. [26]*For*

he has been longing for you all and was full of heaviness, because you had heard that he was sick. [27]For indeed he was sick, even as if called unto death, but God had mercy on him—and not on him only, but also on me, so that I might not have sorrow on top of sorrow. [28]I sent him therefore the more carefully, that seeing him again you might rejoice, and that I might be the less sorrowful. [29]Receive him therefore in *the* Lord with all gladness, and hold such *a one* in honor—[30]because he went near unto death for the sake of the work of Christ. *He* disregarded *his* life so that he might fill up your lack of service towards me.

CHAPTER 3

[1]Finally, my brothers, rejoice in *the* Lord. To be writing the same things unto you *is* not truly tiresome to me, and *it is* safe for you. [2]Look out for dogs. Look out for evil workers. Look out for the concision *party*. [3]For we are the circumcision who serve God in spirit and rejoice in Christ Jesus and do not trust in *the* flesh. [4]Though I too might have trust in *the* flesh, *for* if any other *man* thinks to trust in *the* flesh, I more. [5]*I was* circumcised the eighth day. *I am* of the race of Israel, of the tribe of Benjamin—a Hebrew of the Hebrews. According to *the* Law a Pharisee, [6]according to zeal, persecuting the church. According to righteousness which *is* in *the* Law, *I* had become blameless. [7]But all things which were gain to me, these I have counted loss for Christ. [8]But no rather, I also count all things to be *but* loss because of the excellency of the knowledge of Christ Jesus my Lord—for whose sake I have suffered the loss of all things, and count *them but* dung in order that I might gain Christ [9]and be found in Him—not having my own righteousness (which is of *the* Law), but that which is through the faith of Christ—the righteousness of God which is by faith, [10]that I might know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death: [11]if by any means I may attain to the resurrection of the dead. [12]Not as though I already had received, or already have been perfected—but I am pressing on, if I may even lay hold *of* that for which I also was taken hold of by Christ Jesus. [13]*My* brothers, I do not count myself to have taken possession, but one thing *I do*, forgetting those things which are behind and reaching forth unto those things which are before, [14]I press toward *the* mark for the prize of the high calling of God in Christ Jesus. [15]Therefore, as many as *are* perfect should be of this mind. And if you think differently in anything, God will reveal this to you also. [16]Nevertheless, as to that unto which we have already arrived, let us walk by the same rule, to be of the same mind. [17]Be imitators together of me, *my* brothers, and keep an eye on the ones who are walking this way—for you have us *for* a pattern. [18]For many are walking (of whom I often told you, and now even weeping I tell *you*) as the enemies of the cross of Christ—[19]whose end *is* destruction, whose god *is* the belly, whose glory *is* in their shame, who mind earthly things. [20]For *our* citizenship is in Heaven, from which we also are looking for the Lord Jesus Christ *as* Saviour—[21]who will completely transform our body (*in which* we are

now humbled), for it to be made like His glorious body—according to the almighty working of His power, even to put all things under Himself.

CHAPTER 4

[1]So, then, my brothers, beloved and longed for, my crown and joy, stand fast in this way in the Lord, dearly beloved. [2]I call upon Eū-ōd'-ĭ-ă and upon Sȳn'-tȳ-chē to be of the same mind in *the* Lord. [3]And I ask you also, true yokefellow, help these who labored with me in the Gospel, and with Clement and the rest of my fellow-workers, whose names *are* in *the* Book of Life. [4]Rejoice in *the* Lord always. Again I say, Rejoice! [5]Let your sweet reasonableness be known to all men. The Lord *is* near. [6]Do not be anxious about anything, but in everything, by prayer and by request, with thanksgiving, let your desires be made known to God. [7]And the peace of God which passes all understanding shall keep your hearts and minds through Christ Jesus. [8]Finally, brothers, whatever *things* are true—whatever *is* honorable—whatever *is* right—whatever *is* pure—whatever *is* lovely—whatever *is* of good report—if *there is* any virtue, and if *there is* any praise, think upon these things. [9]Do those things which you also learned, and received, and heard, and saw in me—and the God of peace shall be with you.

[10]But I rejoiced in *the* Lord greatly, that now at the last your care of me has come alive again. Although you also were caring *about me*, but you did not have opportunity. [11]Not that I speak according to need—for I have learned to be content in whatever state I am. [12]I know both how to be humbled, and I know how to abound. In every thing, and in all things, I have been taught both *how* to be full and how to be hungry—both *how* to have more than enough and how to have less than enough. [13]I can do all things through Christ who strengthens me. [14]Nevertheless, you have done well, having fellowship in my troubles. [15]And you know, too, O Philippians, that in *the* beginning of the Gospel—when I came out from Măc-ĕ-dō'-nĭ-ă—no church shared with me in regard to the matter of giving and receiving, except you alone. [16]Because even in Thĕss-ă-lō-nī'-că you sent both once and again for my need. [17]Not that I seek after a gift, but I seek after fruit that abounds to your account. [18]But I have all things, and more than enough. I am full, receiving from Ĕ-păph-rō-dī'-tūs the things from you—an odor of a sweet smell, an acceptable sacrifice, well-pleasing to God. [19]But my God will fill up all your need according to His riches in glory in Christ Jesus. [20]Now may glory *be* to God and our Father forever and ever. Amen. [21]Greet every saint in Christ Jesus. The brothers with me greet you. [22]All the saints greet you, and especially those of the household of Caesar. [23]The grace of our Lord Jesus Christ *be* with you all. Amen.

CHAPTER 1

[1]Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, [2]to the saints and faithful brothers in Christ in Cō-lōss'-ē. Grace to you and peace from God our Father and the Lord Jesus Christ. [3]We give thanks to the God and Father of our Lord Jesus Christ, praying always for you—[4]hearing of your faith in Christ Jesus, and the love which you have towards all the saints, [5]through the hope which *is* laid up for you in Heaven. Which you heard of before in the word of the truth of the Gospel, [6]which has come to you, even as also into all the world, and has been bringing forth fruit, even as among you also, from the day in which you heard and knew the grace of God in truth. [7]Even as you learned from Epaphras [Ĕp'-ă-frăs] our beloved fellow-servant, who is a faithful servant of Christ for you, [8]who also declared to us your love in *the* Spirit.

[9]For this cause also, since the day we heard *of it*, we do not stop praying for you, and asking that you may be filled with the knowledge of His will in all wisdom and spiritual understanding. [10]*And we pray for* you to walk worthily of *the* Lord unto all pleasing, bringing forth fruit in every good work, and growing into the knowledge of God—[11]*that you may be* strengthened with all power, according to the might of His glory, unto all patience and longsuffering with joy—[12]giving thanks to the Father, who has made us fit for a share of the inheritance of the saints in light—[13]who has delivered us from the power of darkness, and has translated *us* into the kingdom of His beloved Son. [14]In *Him* we have redemption through His blood, the forgiveness of sins—[15]*He* who is *the* image of the God who cannot be seen, *the* first-born of all creation. [16]Because all things were created by Him, the things in Heaven and the things on the earth—that which can be seen and that which cannot be seen, whether thrones, or lordships, or chief rulers, or authorities—all things have been created by Him and for Him. [17]And He is before all things, and all things are held together in Him. [18]And He is the Head of the body, the church—who is the beginning, *the* first-born from among the dead, that He might hold the first place in all things. [19]Because *the Father made* all fullness pleased to dwell in Him, [20]and through Him, making peace by the blood of His cross, to reconcile all things to Himself—through Him, whether the things on the earth or the things in Heaven.

[21]And you, who were once alienated and enemies in *your* mind by wicked works, yet now He has reconciled [22]in the body of His flesh, through death, to present you holy and without blame and without charge before Him—[23]if you continue in the faith grounded and settled, and are not moved away from the hope of the Gospel—which you heard, which was preached in all the creation which *is* under the sky,

of which I, Paul, became a minister. [24]Now I am rejoicing in my sufferings for you. And I am filling up that which is behind of the afflictions of Christ in my flesh, for His body, which is the church. [25]Of which I became a minister, according to the stewardship of God, which *is* given to me for you, to fulfil the word of God—[26]the mystery which has been hidden from the ages, and from generations, but now has been revealed to His saints. [27]To *them* God desired to make known what *is* the riches of the glory of this mystery among the Gentiles—which is Christ in you, the hope of glory. [28]We preach *Him*, warning every man, and teaching every man in all wisdom so that we may present every man perfect in Christ Jesus. [29]For which I also labor, working according to the working of Him who works in me in power.

CHAPTER 2

[1]For I want you to know how great a struggle I am having on your behalf—and *for* those in Lā-ōd-ī-cē'-ā, and as many as have not seen my face in *the* flesh. [2]*I say this* so that their hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to *the* knowledge of the mystery of God and of *the* Father and of Christ—[3]in whom are all the treasures of wisdom and of knowledge hidden. [4]And I say this so that no one may bewitch you by winning words. [5]For though I am indeed absent in the flesh, yet I am with you in spirit, rejoicing and beholding your order and the firmness of your faith in Christ. [6]Therefore, as you received Christ Jesus the Lord, walk in Him—[7]being rooted and built up in Him, and being established in the faith, even as you were taught, abounding in it with thanksgiving.

[8]Be careful that there shall be no one who makes a captive of you by means of philosophy and vain deceit, according to the teaching of men, according to the rules of the world, and not according to Christ. [9]For in Him dwells all the fullness of the Godhead bodily. [10]And you are complete in Him, who is the Head of all rule and authority. [11]And you were circumcised in *Him* with circumcision not done by hand, in the putting off of the body of the sins of the flesh, in the circumcision of Christ—[12]being buried with Him in baptism, in which you were also raised with *Him* through the faith of the almighty working of God, who raised Him from among the dead. [13]And you, being dead in your sins and the uncircumcision of your flesh, He has made alive together with Him, forgiving you all your sins—[14]blotting out the handwriting in the decrees against us, which stood out against us, and He has taken it out of the way, nailing it to the cross. [15]Stripping the rulers and the authorities, He made a show of them publicly, triumphing over them in it. [16]Therefore, do not let anyone judge you in meat, or in drink, or in respect of *a* feast, or *the* new moon, or sabbaths—[17]which are a shadow of things to come—but the body *is* of Christ. [18]Let no man cheat you

of your reward, doing his own will in lowliness and worship of the angels, pushing into things which he has not seen, without a cause puffed up by his fleshly mind. [19]And not holding fast the Head, from whom all the body, by the joints and bands which are given and knit together, increases *with* the increase of God.

[20]If, then, you died with Christ from the principles of the world, why do you put yourself under *its* ordinances, as if you were living in *the* world? [21](You may not handle—you may not taste—you may not touch—[22]which things are all to perish in the using.) *These are* according to the commandments and teachings of men—[23]which indeed have an appearance of wisdom in will worship and lowliness and harsh treatment of the body—not in any honor for the satisfying of the flesh.

CHAPTER 3

[1]If, then, you were raised with Christ, seek those things which are above, where Christ is sitting at *the* right hand of God. [2]Set your mind on the things above, not on the things on the earth. [3]For you died, and your life has been hidden with Christ in God. [4]When Christ, our life, shall appear, then shall you also appear with Him in glory. [5]Therefore put to death your members which *are* on the earth: fôr-nī-cā'-tion, uncleanness, passion, evil lust, and covetousness (which is idolatry). [6]On account of which things the wrath of God comes upon the sons of disobedience. [7]Among whom you also walked at one time, when you were living in these things. [8]But now, you *must* also put off these things: wrath, anger, evil-hearted feelings, blasphemy, filthy language out of your mouth. [9]Do not lie to one another, *for you* have put off the old man with his deeds [10]and have put on the new *man* that *is* being renewed in knowledge after *the* image of Him who created him—[11]where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scÿth-ī-ăn, slave *or* freeman—but Christ *is* all things and in all.

[12]Put on therefore, as *the* elect of God, holy and beloved, tender feelings of mercy, kindness, humility, meekness, long-suffering—[13]bearing with one another and forgiving each other, if anyone should have a complaint against any. Even as Christ forgave you, you do the same also. [14]And to all these things *add on* love, which is *the* bond of perfectness. [15]And let the peace of God rule in your hearts, to which you also were called in one body, and be thankful. [16]Let the word of Christ dwell in you richly, in all wisdom, teaching and urging one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord. [17]And whatever you do in word or in deed, *do* all in *the* name of *the* Lord Jesus, giving thanks to God and *the* Father by Him.

[18]Wives, be subject to your own husbands, as is becoming in *the* Lord. [19]Husbands, love your wives, and do not be bitter against them. [20]Children, obey your parents in all things—for this is well-pleasing to

the Lord. 21Fathers, do not anger your children so that they may not be discouraged. 22Slaves, obey in all things your masters according to *the* flesh—not with eye-service, as pleasers of men, but in pureness of heart, fearing God. 23And whatever you do, work heartily, as to the Lord and not to men—24knowing that you shall receive the reward of the inheritance from *the* Lord, for you serve the Lord Christ. 25But he that does wrong shall receive *for* what he did wrong—and there is no respect of persons.

CHAPTER 4

1Masters, give that which *is* right and that which *is* equal to slaves, knowing that you also have a Master in Heaven.

2Continue in prayer, watching in it with thanksgiving, 3praying at the same time for us also—that God may open to us a door of the word, *that we may* speak the mystery of Christ (for which reason I also have been bound), 4so that I may make it clear, as I ought to speak. 5Walk in wisdom toward those who are on the outside, redeeming the time. 6*Let* your speech *be* always with grace, seasoned with salt, to know how you ought to answer each one.

7Tychicus [Tĭck'-ĭ-kŭs], the beloved brother and faithful minister and fellow-servant in *the* Lord, will make known to you all the things about me. 8I sent *him* to you for this very thing, so that he might know the things about you and might comfort your hearts; 9along with Ŏ-nĕs'-ĭ-mŭs, a faithful and beloved brother, who is *one* of you. They will make known to you all things here. 10Aristarchus [Ăr-ĭs-tär'-kŭs] my fellow-prisoner greets you—and Mark *also*, the cousin of Barnabas, about whom you received orders (if he comes to you, receive him), 11and Jesus who *is* called Justus, who are of *the* circumcision. These *are the* only fellow-workers for the kingdom of God who were a comfort to me. 12Epaphras [Ĕp'ă-frăs] greets you, who *is one* of you, a servant of Christ, always laboring for you in prayers, that you may stand perfect and complete in all the will of God. 13For I bear witness to him that he has much feeling for you, and *for* those in Lā-ŏd-ĭ-cē'-ā, and *for* those in Hī-er-ă'-pō-lĭs. 14Luke the beloved physician greets you, and Demas. 15Greet the brothers in Lā-ŏd-ĭ-cē'-ā, and Nymphas [Nĭm-fās], and the church in his house. 16And when this letter is read among you, cause that it be read also in the church of *the* Laodiceans [Lāy-ŏd-ĭ-sē'-ănz]—and that you may also read *the one* from Lā-ŏd-ĭ-cē'-ā. 17And say to Archippus [Ăr-kĭp'-pŭs], Take heed to the ministry which you received in *the* Lord, that you fulfill it. 18The signature of Paul, by my own hand. Remember my bonds. Grace *be* with you. Amen.

The FIRST Letter to the THESSALONIANS

CHAPTER 1

[1]Paul and Sĭl-vān′-ŭs and Timothy to the church of the Thĕss-ā-lō′-nī-ăns, in God *the* Father and *the* Lord Jesus Christ. Grace to you and peace from God our Father and *the* Lord Jesus Christ.

[2]We give thanks to God always for you all, making mention of you in our prayers. [3]*We* never stop remembering your work of faith and labor of love and patience of hope—*which is* of our Lord Jesus Christ, in the sight of our God and Father—[4]knowing, beloved brothers, your election by *our* God. [5]For our Gospel did not come to you in word only, but also in power, and in *the* Holy Spirit, and in much assurance—you know what kind of men we were among you, for your sake. [6]And you became imitators of us and of the Lord, after you had graciously chosen the word, in much affliction and with much joy of *the* Holy Spirit. [7]*So much so* that you became examples to all those who believe in Măc-ĕ-dō′-nī-ā and Ā-chaĭ′-ā. [8]For the word of the Lord sounded forth from you, not only in Măc-ĕ-dō′-nī-ā and Ā-chaĭ′-ā, but also in every place your faith (which is towards God) has gone abroad, so that there is no need for us to say anything. [9]For *they* themselves witness what kind of entrance we had unto you—even how you turned from idols to God in order to serve the living and true God—[10]and to wait for His Son from Heaven, (whom He raised from *the* dead—Jesus,) who delivers us from the wrath to come.

CHAPTER 2

[1]For, *my* brothers, you yourselves know our coming in unto you, that it was not without profit. [2]But even after we had been treated shamefully and had suffered before (even as you know, at Philippi,) we were bold in our God to preach the Gospel of God to you in much agony. [3]For our call to you *was* not misleading, nor of uncleanness, nor of trickery. [4]But even as we have been approved by God to be trusted with the Gospel, so we speak—not so as to please men, but God, who tests our hearts. [5]For at no time were we flattering in speech, even as you know, nor with an excuse for covetousness—God is our witness. [6]Nor *were we* seeking glory from men (neither from you, nor from others,) *though* as the apostles of Christ *we* had power to be burdensome. [7]But we were gentle in your midst, even as a nurse warmly loves her own children. [8]Longing over you in this way, we were pleased to have given you not only the Gospel of God, but also our own souls—because you have become dear to us.

[9]For, *my* brothers, you remember our labor and hard work. For working day and night, so as not to weigh any one of you down, we preached

the Gospel of God to you. [10]You *are* witnesses, and God *too*, how holily and righteously and blamelessly we behaved ourselves among you that believe. [11]Even as you know how (unto each one of you) *we were* as a father *to* his own children—appealing and encouraging and urging you [12]to walk so as to be worthy of God, who calls you to His own kingdom and glory. [13]For this cause also we give thanks to God without stopping, that when you had received the word of God, hearing *it* by us, you did not take it as the word of men. But *you took it* as the word of God, as it truly is—which also works in you who believe. [14]For, *my* brothers, you became imitators of the churches of God in Judea, which are in Christ Jesus, because you also suffered the same things from your own countrymen, even as they from the Jews, [15]who both killed the Lord Jesus and their own prophets, and have persecuted us, and do not please God, and *are* contrary to all men. [16]In order to fill up their sins over and over *they are* telling us not to preach to the Gentiles so that they may be saved. But the wrath *of God* has come upon them to the uttermost.

[17]But, *my* brothers, when we were taken away from you for an hour's time (in presence, not in heart), *we* were more eagerly trying to see your face with much longing. [18]For this reason both once and again we desired to come to you (even I, Paul), but Satan kept us back. [19]For what *is* our hope or joy or crown of rejoicing? Or *shall* you not *be* even in the presence of our Lord Jesus Christ at His coming? [20]For you are our glory and joy.

CHAPTER 3

[1]For this cause, when we could no longer bear *it*, we thought *it* good to be left in Athens alone. [2]And I sent Timothy, our brother and minister of God, and our fellow-worker in the Gospel of Christ, in order to establish you and encourage you concerning your faith—[3]so that no one should be troubled by these afflictions. For *you* yourselves know that we are appointed for this. [4]For even when we were with you, we told you beforehand that we were about to suffer affliction, even as it also came to pass, and you know. [5]Because of this, when I no longer could bear *it*, *I* sent *Timothy* in order to know your faith—lest perhaps the tempter should tempt you and make our labor to be in vain.

[6]But now Timothy has come from you to us and has told us good news *about* your faith and love (and that you always have good remembrance of us, longing to see us, even as we also *long to see* you). [7]Because of this we were comforted over you, through your faith, *my* brothers, *even* in all our affliction and need—[8]because now we live, if you stand fast in *the* Lord. [9]For what thanks can we return to God concerning you, for all the joy with which we rejoice before our God on account of you? [10]Night and day *we were* praying exceedingly *that we*

might see your face and perfect the things lacking in your faith. [11]But may our God and Father Himself and our Lord Jesus direct our way to you. [12]And may the Lord make you to increase and abound in love toward one another, and toward all *men*—even as we also *do* toward you—[13]to the end that *He may* establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus Christ with all His saints.

CHAPTER 4

[1]For the rest then, *my* brothers, we beg you and we encourage *you* in *the* Lord Jesus *that* even as you received from us how you ought to walk and please God, that you should do far more. [2]For you know what commandments we gave you through the Lord Jesus. [3]For this is the will of God—*for* you *to be* purified—for you to keep away from fornication. [4]*And this* in order *for* each of you to know *how* to possess his own vessel in purity and honor [5](not in passions of lust, even as also the Gentiles *do*, who do not know God)—[6]not overreaching and cheating his brother in the matter—because the Lord *is the* One who is the avenger in regard to all these things—even as we also told you before and fully declared. [7]For God did not call us to uncleanness, but to holiness. [8]So then he that despises does not despise man but God, who also gave His Holy Spirit to us.

[9]Now about brotherly love, you have no need *for me to* write to you, for you yourselves are taught by God to love one another. [10]For you also do this towards all the brothers who *are* in all Măc-ê-dō'-nī-â. But, *my* brothers, we call upon you to grow more and more, [11]and try earnestly to be quiet and to mind your own business, and to work with your own hands—even as we commanded you. [12]*And this* that you may walk decently towards those on the outside, and *that* you may have need of no one.

[13]But I do not want you to be ignorant, *my* brothers, about those who have died, so that you may not be sorrowful, even as also the rest who have no hope. [14]For if we believe that Jesus died and rose again, even so God will also bring with Him all those who have died in Jesus. [15]For we say this to you in *the* word of *the* Lord, that we who are alive *and who are* left unto the coming of the Lord may not in any way go before those who are dead. [16]Because the Lord Himself shall come down from Heaven with a shout, with *the* voice of *the* archangel and with *the* trumpet of God. And the dead in Christ shall rise first—[17]then those who are left alive shall be caught up together with them in *the* clouds to meet the Lord in *the* air. And so we shall always be with *the* Lord. [18]Therefore comfort one another with these words.

CHAPTER 5

[1]But as to the times and the seasons, *my* brothers, you do not need *me* to write to you. [2]For you yourselves know perfectly well that the day of *the* Lord comes like a thief in *the* night. [3]For when they say, Peace and safety! — then sudden death comes upon them, as labor pains *come* upon her that is with child, and they shall in no way escape. [4]But you, *my* brothers, are not in darkness, that the Day should overtake you as a thief. [5]You are all sons of light and sons of day — we are not *sons* of night or of darkness. [6]So then we should not sleep as the rest *do*, but we should watch and we should be sober — [7]for the sleepers sleep by night, and the drunken get drunk by night, [8]but we who are of the day should be sober and put on *the* breastplate of faith and love, and *the* hope of salvation *as a* helmet. [9]For God has not appointed us to wrath, but to *the* getting of salvation through our Lord Jesus Christ — [10]who died for us so that whether we watch or sleep, we may live together with Him. [11]Therefore encourage one another and build one another up, even as you also are doing.

[12]But, *my* brothers, we beg you to recognize those who labor among you, and who are taking the lead of you and warning you. [13]And *you should* esteem them very highly in love because of their work. Be at peace among yourselves *also*. [14]But, *my* brothers, we call upon you to warn the unruly ones, comfort the faint-hearted, hold up the weak, *and* be patient towards all. [15]See that no one gives evil for evil to anyone, but always follow that which is good, both towards one another and towards all. [16]Rejoice evermore. [17]Pray without stopping. [18]In everything give thanks — for this is *the* will of God in Christ Jesus towards you. [19]Do not quench the Spirit. [20]Do not despise prophecies. [21]Test all things — hold fast *to* the right. [22]Keep back from every form of evil. [23]And may the God of Peace Himself fully sanctify you. And *I pray God* that your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. [24]*He* who calls you is faithful, who also will do *it*.

[25]*My* brothers, pray for us. [26]Greet all the brothers with a holy kiss. [27]I charge you *by* the Lord *that* this letter be read to all the holy brothers. [28]The grace of our Lord Jesus Christ *be* with you. Amen.

The SECOND Letter to the THESSALONIANS

CHAPTER 1

[1]Paul and Sil-văn'-ŭs and Timothy to the church of *the* Thĕss-ă-lō'-nī-ăns in God our Father and *the* Lord Jesus Christ. [2]Grace to you and peace from God our Father and *the* Lord Jesus Christ. [3]We are bound to always thank God regarding you, *my* brothers, even as it is right to do so. *And this* because your faith grows more and more, and the love of each and every one of you is overflowing toward one another. [4]So *much so* as for us ourselves to boast in you in the churches of God, for your patience and faith in all your persecutions and troubles, which you are bearing. [5]*This is* open proof of the righteous judgment of God, for you to be counted worthy of the kingdom of God—for which you also suffer. [6]*I say this* since *it is* a righteous thing with God to repay trouble to those who trouble you, [7]and *to give* rest with us to you who are troubled, at the revealing of the Lord Jesus from Heaven with *the* angels of His power. [8]In flaming fire *He will be* taking vengeance on those that do not know God and upon those who do not obey the Gospel of our Lord Jesus Christ. [9]*These* shall suffer *the* penalty, *even* everlasting death from the presence of the Lord, and from the glory of His strength—[10]when He shall come to be glorified in His saints and to be admired in all those who believe in that Day—because our report to you was believed. [11]To this end also we always pray for you, that our God may count you worthy of *this* calling, and *that He* may complete *in you* all *the* good pleasure of *His* goodness, and *the* work of faith with power, [12]so that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and of *the* Lord Jesus Christ.

CHAPTER 2

[1]Now we beg you, *my* brothers, by the coming of our Lord Jesus Christ and our gathering together unto Him—[2]that you may not be quickly shaken in mind, nor be troubled—neither by spirit, nor by word, nor by letter, as if by us, as if the day of Christ is at hand. [3]Let no one deceive you in any way, because that *Day shall not come* unless the falling away has come first—and unless the man of sin has been revealed, the son of perdition [per-dĭ'-shŭn], [4]who sets himself against and lifts himself above all *that is* called god, or *any* object of worship—so as for him to sit down as God in the Temple of God, setting himself forth *pretending* he is God. [5]Do you not remember that, while *I* was with you, I told you these things? [6]And now you know what holds *him* back, to the end that he might be revealed in his own time. [7]For the mystery of lawlessness is already working, until he who is now holding back is taken out of the way. [8]And then the Lawless One shall be revealed, whom the Lord will destroy with the breath of His mouth, and will bring to nothing by the brightness of His coming. [9]*This one's* coming is according to *the* working of Satan with all power and signs and lying wonders,

[10]and with all *the* false acting of unrighteousness in those that are lost
—because they did not receive the love of the truth to the end that they
might be saved. [11]And for this cause God will send a working of error
to them, so that they should believe the lie, [12]so that all those who did
not believe the truth, but delighted in unrighteousness, may be judged.
[13]But we are bound to give thanks to God always regarding you,
brothers, beloved by *the* Lord, because God has from *the* beginning
chosen you unto salvation through sānc-tī-fī-cā'-tion of *the* Spirit, and
the belief of *the* truth—[14]unto which He called you by our Gospel, to
the gaining of *the* glory of our Lord Jesus Christ. [15]So then, *my* brothers,
stand fast, and hold fast the teachings which you were taught, whether
by word or by our letter. [16]But may our Lord Jesus Christ Himself, and
our God and Father—who loved us and has given *us* everlasting en-
couragement and good hope by grace—[17]encourage your hearts, and
may He establish you in every good word and work.

CHAPTER 3

[1]For the rest, *my* brothers, pray for us, that the word of the Lord may
run freely and may be glorified even as *it* also *has* with you, [2]and that we
may be delivered from perverse and wicked men, for faith *is* not of all
men. [3]But the Lord is faithful, who will establish you and keep *you* from
evil. [4]And we trust in *the* Lord as to you, that you both are doing and
will do the things which we command you. [5]And may the Lord direct
your hearts into the love of God, and into *the* patience of Christ.

[6]Now we command you, *my* brothers, in *the* name of our Lord Jesus
Christ: Withdraw from every brother who is walking in an unruly way,
and not according to the teaching which he received from us. [7]For you
yourselves know how it is right to act like us, because we did not be-
have in an unruly way among you. [8]Nor did we eat bread from anyone
without charge—but in labor and hardship, night and day, *we were*
working, in order not to be a burden to any one of you. [9]Not that we do
not have authority, but so that we might give ourselves as a pattern to
you in order *for you* to act like us. [10]For even when we were with you
we commanded you this, that if anyone does not want to work, neither
let him eat. [11]For we hear that some are walking in an unruly way
among you, not working at all, but being busybodies. [12]Now by the
Lord Jesus Christ we command and urge such *persons* that they *should*
be working with quietness—*that* they may eat their own bread. [13]But
you, *my* brothers, do not lose heart *in* doing good. [14]But if anyone does
not obey our word by this letter, note that *man* and do not associate
with him, so that he may be ashamed. [15]But do not count *him* as an
enemy, but warn him as a brother. [16]And may the Lord of peace give you
peace continually in every way. The Lord *be* with you all. [17]The greeting
of Paul, by my own hand, which is *the* sign in every letter—so I write.
[18]The grace of our Lord Jesus Christ *be* with you all. Amen.

The FIRST Letter to TIMOTHY

CHAPTER 1

[1]Paul, an apostle of Jesus Christ, according to *the* command of God our Saviour, and of *the* Lord Jesus Christ our Hope, [2]to Timothy, *my* true child in *the* faith. Grace, mercy *and* peace from God our Father and Christ Jesus our Lord.

[3]Even as I asked you to remain in Ĕph'-ē-sŭs, *when I was* going into Măc-ē-dō'-nī-ă, so that you might charge some to teach no other doctrines, [4]nor to give heed to fables and endless genealogies, (which bring doubts rather than God's administration, which is in faith). [5]Now the end of the commandment is love out of a pure heart, and a good conscience, and unpretended faith. [6]From which *things* some, having missed the mark, have turned aside to vain talking, [7]desiring to be teachers of *the* Law – understanding neither what they say, nor about *the things* they strongly affirm. [8]Now we know that the Law *is* good if a man use it lawfully. [9]*But we* know this, that the law is not made for a righteous man, but for the lawless and unruly – for the ungodly and sinful – for the unholy and profane – for those who strike fathers and mothers – for murderers, [10]pros'-tī-tūtes, abusers of themselves with men, men-stealers, liars, perjurers, and anything else which is against sound doctrine, [11]according to the Gospel of the glory of the blessed God, with which I was entrusted.

[12]And I thank Christ Jesus our Lord, who strengthened me, because He counted me faithful, putting *me* into *the* ministry – [13]*me* who before was a blasphemer and a persecutor and proud, but I was shown mercy, because being ignorant I did *it* in unbelief. [14]But the grace of our Lord abounded exceedingly with faith and love, which *are* in Christ Jesus. [15]*This is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. [16]But for this reason I was shown mercy, that in me, *the* chief *of sinners*, Jesus Christ might show forth *His* entire longsuffering, as an example to those who were going to believe on Him unto life everlasting. [17]Now unto the King eternal, invisible, immortal, *the* only wise God, *be* honor and glory forever and ever. Amen.

[18]This charge I commit to you, *my* son Timothy, according to the prophesyings about you – in order that you might war a good warfare by them, [19]holding faith and a good conscience, which some have put away *and have* made shipwreck as to faith – [20]of whom are Hȳ-mē-nē'-ŭs and Ăl-ĕx-ăn'-der, whom I have delivered to Satan, that they may learn not to blaspheme.

CHAPTER 2

[1]First of all, then, I advise you that petitions, prayers, holy requests *and* thanksgivings be made for all men—[2]for kings and all that are in high places—that we may lead a peaceable and quiet life, in all godliness and honor. [3]For this *is* good and pleasing in the sight of God our Saviour, [4]who will have all men to be saved and to come to *the* knowledge of *the* truth. [5]For *there is* one God, and one Mediator between God and men, the Man Christ Jesus, [6]who gave Himself a ransom for all, the witness *to be given* in due time—[7]unto which I was ordained a herald and apostle (I speak *the* truth in Christ and do not lie), a teacher of the Gentiles, in faith and truth.

[8]I desire therefore that the men pray in every place, lifting up holy hands, without anger and doubting. [9]In like manner also, that the women dress themselves in decent clothes, with modesty and sensibleness—not with braided hair, or gold, or pearls, or expensive clothing. [10]But as is becoming to women who profess godliness, *let them beautify themselves* by good works.

[11]Let a woman learn in silence in all subjection. [12]But I do not allow a woman to teach, nor to exercise authority over man—but to be in silence. [13]For Adam was formed first, then Eve. [14]And Adam was not deceived, but the woman, being fully deceived, has come to be in transgression. [15]But she shall be saved through the bearing of children, if they continue in faith and love and holiness, together with being sensible.

CHAPTER 3

[1]This *is* a true saying: If anyone wants to *be a* bishop, he desires a good work. [2]A bishop, then, must be blameless, the husband of one wife, temperate, discreet, modest, hospitable, skilled in teaching. [3]*He must* not *be* given to wine, not quarrelsome, not greedy of ill profit, but considerate, not full of strife, not loving money. [4]*He must* rule his own house well, having *his* children in obedience, with all honor. [5](Now if a man does not know how to rule his own house, how shall he take care of the church of God?) [6]*He must* not *be* a new convert, lest being puffed up with pride, he may fall into *the* crime of the devil. [7]And he ought to have a good report from those on the outside, so that he may not fall into shame and *the* snare of the devil. [8]In the same way the deacons *must be* honorable, not double-tongued, not given to much wine, not greedy of ill profit, [9]holding the mystery of the faith in a pure conscience. [10]And let these also be tested first, then let them serve, being *found* blameless. [11]In the same way let *their* women be honorable, not given to slander, temperate, faithful in all things. [12]Let the deacons be

the husbands of one wife, ruling their children and their own houses well. 13For the ones who have served well get for themselves a good portion and great boldness in the faith which *is* in Christ Jesus.

14I write these things to you, hoping to come to you more quickly. 15But if I should delay long, *I write to you* so that you know how *you* ought to behave yourself in the house of God, which is *the* church of *the* living God, *the* support and foundation of the truth. 16And without doubt, great is the mystery of godliness—God was manifest in flesh, was justified in *the* Spirit, was seen by angels, was preached among the Gentiles, was believed on in *the* world, and was received up in glory.

CHAPTER 4

1The Spirit plainly says that in the latter times some shall depart from the faith, turning to spirits that lead astray, and *to the* teachings of demons, 2and of men who speak lies in hypocrisy—their conscience being seared, 3forbidding *men* to marry, *and commanding them* not to eat meats which God created to be received with thanksgiving by those who believe and know the truth. 4For everything created by God *is* good, and nothing *is* to be refused, *but* to be received with thanksgiving. 5For it is made holy by the word of God and by prayer. 6By laying these things before the brothers, you will be a good servant of Jesus Christ, being fed with the words of the faith, and of the good teaching which you have closely followed. 7But refuse the profane and *the* old wives' tales. And exercise yourself unto godliness. 8For exercise of the body is *of* a little profit, but godliness is *of* profit for everything—*for it* has *a* promise of life, *both* that which now *is* and that which *is* to come. 9*This is* a faithful saying and worthy of all belief. 10For *it is* for this *that* we both labor and suffer shame, because we have hope in *the* living God, who is *the* Preserver of all men, especially of believers.

11Command and teach these things. 12Let no one despise your youth. But be an example of the believers in word, in conduct, in love, in spirit, in faith, *and* in purity. 13Until I come, pay attention to reading, to comforting *and* to teaching. 14Do not neglect the gift in you, which was given to you through prophecy, with *the* laying on of the hands of the body of elders. 15Think upon these things. Be wholly in them so that your progress may be plain to all. 16Pay close attention to yourself and to the teaching. Continue in them. For in doing this you shall both save yourself and those that hear you.

CHAPTER 5

1Do not sharply rebuke an elder. But call upon *him* as a father, and the younger *men* as brothers. 2*Call upon the* elder *women* as mothers, *and the* younger *women* as sisters—in all purity. 3Honor widows who

are widows indeed. 4But if any widow has children or grandchildren, let them learn first to be godly *as to* their own house, and *to* give a return to *their* parents—for this is good and pleasing in the sight of God. 5Now she who *is* a widow indeed, and left alone, trusts in God. And *she* continues in petitions and prayers night and day. 6But she who lives in the pleasing of herself is dead, *though* living.

7And command these things so that they may be without blame. 8But if anyone does not provide for his own, especially for *his own* household, he has denied the faith and is worse than an unbeliever. 9Let a widow be put on the list *when she* is not less than sixty years old, *having been the* wife of one man, 10well reported of for good works—*and only* if she has brought up children, if she has treated strangers hospitably, if she has washed the feet of *the* saints, if she has given relief to those in trouble, *and* if she has followed after every good work. 11But refuse younger widows—for when they have grown lustful against Christ, they desire to marry, 12being guilty, because they cast off *their* first faith. 13And with it all they also learn *to be* idle, going about to the houses. And not only *are they* idle, *they are* also tattlers and busybodies, saying things *they* ought not to *say*. 14Therefore I want *the* younger *ones* to marry, to bear children, to guide the house, but to give no occasion to the adversary because of evil-speaking. 15For some have already turned aside after Satan. 16If any believing man or believing woman may have widows, let him give relief to them, and do not let the church be burdened—so that it may give relief to those who are widows indeed.

17Let the elders who are good in leading be counted worthy of double honor, especially those laboring in word and *in* teaching. 18For the Scripture says, "You shall not muzzle an ox that is treading out corn," and, "The laborer is worthy of his reward" (See DEUTERONOMY 25:4 and LUKE 10:7). 19Do not receive an accusation against an elder except on *the testimony of* two or three witnesses. 20Convict those that sin before all so that the rest may have fear. 21I earnestly witness before God, and *the* Lord Jesus Christ, and the elect angels, that you should keep these things, without preferring one before another, doing nothing by being partial. 22Do not lay hands suddenly on anyone, neither take part in *the* sins of others. Keep yourself pure. 23Do not drink water any longer, but use a little wine on account of your stomach and your many illnesses. 24The sins of some men are plain, going before unto judgment—and some also they follow after. 25In the same way also the good works *of some* are plain, and those that are not so cannot be hidden.

CHAPTER 6

1Let as many slaves as are under the yoke count their own masters worthy of all honor, so that the name and the teaching of God may not

be blasphemed. [2]And the ones who have believing masters, let them not despise *them* because they are brothers. But rather let them serve *them* because they are faithful and beloved *men,* who are being helped by good workmanship. These things teach and urge upon *them.*

[3]If anyone teaches otherwise, and does not approve of sound words (even those of our Lord Jesus Christ), and *does not approve* of the doctrine which is according to godliness—[4]he is puffed up, knowing nothing—*he is* sick about questions and arguments. Out of *these* come envy, quarrels, evil-speaking, filthy suspicions, [5]empty arguments of men *who are* ruined in mind and totally without the truth—supposing godliness is for profit. Withdraw from such *men!* [6]But godliness with contentment is great gain. [7]For we did not bring anything into *this* world, *and it is* clear that we are not able to carry anything out *of it.* [8]But when *we* have food and clothing, we shall be satisfied with these. [9]But those who want to be rich fall into temptation and a snare. And *they fall* into many foolish and hurtful lusts which plunge men into death and everlasting ruin. [10]For the love of money is a root of all kinds of evils. Some who have reached out after *money* have wandered from the faith and have pierced themselves through with many sorrows.

[11]But you, O man of God, flee these things. And follow after righteousness, godliness, faith, love, patience *and* meekness. [12]Fight the good fight of faith. Lay hold on eternal life, to which you were also called and have confessed a good confession before many witnesses. [13]I charge you in the sight of God (who makes all things live), and *in the sight of* Christ Jesus (who witnessed a good confession before Pŏn'-tī-ŭs Pī'-lāte,) [14]that you keep the commandment without spot and without blame until the appearing of our Lord Jesus Christ. [15]*For He* in His own times shall show who is the blessed and only Ruler, the King of kings and Lord of lords—[16]who alone has the power not to die, dwelling in light which *no man* can go near—whom no one has seen, nor is able to see—to whom *be* honor and power everlasting. Amen.

[17]To the rich in this world, command *them* not to be high-minded nor to have hope in *the* fickleness of riches. But *let them hope* in the living God, who gives us richly all things for *our* enjoyment. [18]*Urge them* to do good, to be rich in good works, to be ready to give, ready to share in fellowship, [19]treasuring up for themselves a good foundation for the time to come, so that they may lay hold on everlasting life.

[20]O Timothy, keep that which is given *to you.* Keep away from unholy, empty babblings, and *the* contrary teachings of falsely-named science—[21]which some have professed *and* have missed the mark as to the faith. Grace *be* with you. Amen.

The SECOND Letter to TIMOTHY

CHAPTER 1

[1]Paul, an apostle of Jesus Christ by the will of God, according to *the* promise of life which *is* in Christ Jesus, [2]to Timothy, *my* beloved child. Grace, mercy *and* peace from God *the* Father and Christ Jesus our Lord.

[3]I am thankful to God (whom I serve with pure conscience from *my* forefathers) that without ceasing I remember you in my prayers night and day—[4]greatly longing to see you, remembering your tears, that I may be filled with joy, [5]calling to mind your unfeigned faith, which first dwelt in your grandmother Lois, and in your mother Eunice. And I am persuaded that *it is* in you also. [6]For which cause I remind you to stir up the gift of God, which is in you by the laying on of my hands. [7]For God has not given us a spirit of fearfulness, but of power and of love and of a sound mind. [8]Therefore you should not be ashamed of the testimony of our Lord, nor *of* me, His prisoner. But suffer hardship along with the Gospel according to the power of God—[9]who saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace, which *was* given to us in Christ Jesus before the world began. [10]But *it is* now revealed by the appearing of our Saviour Jesus Christ, who truly made death of no effect, and who brought life and deathlessness to light by the Gospel. [11]Unto which *Gospel* I was appointed a preacher and an apostle and a teacher of the Gentiles. [12]For which cause I also suffer these things. Nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed *to Him* against that Day.

[13]Hold fast *the* pattern of sound words which you have heard from me, in faith and love which *are* in Christ Jesus. [14]That good trust given to you keep by *the* Holy Spirit who dwells in us. [15]This you know, that all those who *are* in Asia have turned away from me—of whom is Phygellus [Fī-jĕl'-lŭs] and Hermogenes [Hĕr-mŏj'-ē-nēez]. [16]May the Lord grant mercy to the house of Onesiphorus [Ŏ-nēs-ĭf'-ō-rŭs], because he often refreshed me, and because he was not ashamed of my chain. [17]But when he was in Rome, he earnestly looked for me and found me. [18]May the Lord grant to him to find mercy from *the* Lord in that Day. And how much he helped in Ĕph'-ē-sŭs you know best.

CHAPTER 2

[1]Therefore, my son, you *must* be strong in the grace which *is* in Christ Jesus. [2]And the things which you heard from me, with many witnesses, entrust these things to faithful men, such *men* as shall be able to teach

others too. 3Therefore you *must* suffer hardship as a good soldier of Jesus Christ. 4No one who is serving as a soldier tangles himself up with the affairs of *this* life, that he may please him who made him a soldier. 5And even *in the games,* if anyone tries to win, he is not crowned unless he has tried to win according to the law. 6The farmer must work before partaking of the fruits.

7Consider what I say, for the Lord may give you understanding in all things. 8Remember Jesus Christ, *who was* raised from among *the* dead, *who is* of *the* seed of David, according to my Gospel—9in which I suffer hardship as an evildoer, *even* unto chains. But the word of God is not chained. 10Because of this I endure all things for the sake of the elect, so that they may also obtain *the* salvation which *is* in Christ Jesus, with everlasting glory. 11This is a faithful saying, for if we died together with *Him,* we also shall live with *Him.* 12If we endure, we shall also reign with *Him.* If we deny *Him,* He will also deny us. 13If we are unfaithful, He remains faithful, *for* He cannot deny Himself.

14Put these things into *their* memory, witnessing strongly before the Lord *that they should* not argue about words to no profit, to the subversion of the ones who hear. 15Study to show yourself approved unto God, a workman that does not need to be ashamed, rightly dividing the word of truth. 16But keep away from unholy *and* empty babblings—for they will go forward to more ungodliness, 17and their word will feed *upon them* like rotting flesh—of whom is Hȳ-mĕ-nē′-ŭs and Philetus [Fȳ-lē′-tŭs], 18who missed the mark as to the truth, saying that the resurrection has already taken place, and are overthrowing the faith of some.

19Nevertheless the foundation of God stands sure, having this seal, "*The* Lord knows those that are His," and, "Let everyone who names the name of Christ depart from wrongdoing." 20But in a great house there are not only vessels of gold and silver, but wooden and earthen vessels too. And some *are* to honor, *and* others to dishonor. 21Therefore if one has purged himself from these, he shall be a vessel to honor, being set apart and made useful to the Master, being prepared for every good work. 22But flee youthful lusts and pursue after righteousness, faith, love, *and* peace with those that call upon the Lord out of a pure heart. 23But stay away from foolish and ignorant arguments, knowing that they bring about quarrels. 24And it is not right for a servant of *the* Lord to quarrel, but *he should* be gentle towards all, quick to teach, patient—25in meekness teaching those who set themselves against themselves, *for* perhaps God may give them repentance so as to have a full knowledge of the truth. 26And *then* they may wake up out of the snare of the devil, who have been taken captive by him *so as* to *do* his will.

CHAPTER 3

[1]But you know this, that in *the* last days dangerous times will come.
[2]For men will be lovers of themselves, lovers of money, braggarts, proud, blasphemers, not obeying parents, unthankful, unholy, [3]without natural feeling, refusing to yield, false accusers, without self-control, savage, not lovers of good, [4]traitors, reckless, puffed up. *They will be* lovers of pleasure rather than lovers of God, [5]having a form of godliness, but denying the power of it—but turn away from these. [6]For of these are the ones who creep into houses and lead away silly women loaded with sins, led on by different kinds of lusts—[7]always learning and *yet* never able to come to *the* knowledge of *the* truth. [8]Now as Jān'-nēs and Jām'-brēs withstood Moses, so also these resist the truth. *They are* men completely rotten in mind, worthless as to the faith. [9]But they shall not go any further, for their foolishness shall be very clear to all, just as theirs also was.

[10]But you have closely studied my teaching, manner of life, purpose, faith, longsuffering, love, patience, [11]persecutions *and* sufferings—which happened to me in An'-tī-och, in Ī-cō'-nī-ŭm, in Lȳs'-trā. *And you know* what kind of persecutions I endured, and *that* the Lord delivered me out of *them* all. [12]And indeed all who desire to live godly in Christ Jesus will be persecuted. [13]But evil men and pretenders shall go on to worse, leading *men* astray and being led astray. [14]But you keep on in the things you have learned, and of *which* you have been made sure, knowing from whom you have learned *them*. [15]And *also* that from a babe you have known the Holy Scriptures, which are able to make you wise unto salvation, through faith which *is* in Christ Jesus. [16]All Scripture *is* God-breathed and profitable for teaching, for reproof, for correction, for instruction in righteousness—[17]so that the man of God may be perfect, fully fitted unto all good works.

CHAPTER 4

[1]I therefore call upon *you* in the sight of God and the Lord Jesus Christ, (who shall judge *the* living and *the* dead at His appearing and His kingdom,) [2]*to* preach the word—be urgent in season *and* out of season—convict, correct and encourage with all patience and teaching.
[3]For the time will come when they will not endure sound doctrine, but they will heap up to themselves teachers who tickle the ear according to their own lusts. [4]And they will turn away their ear from the truth and will be turned aside to fairy tales. [5]But be clear-minded in all things, suffer hardships, do *the* work of an evangelist and fully carry out your ministry. [6]For I already am being poured out *as an offering*, and the time of my release is here. [7]I have fought a good fight. I have finished the course. I have kept the faith. [8]Now the crown of righteousness is

laid up for me, which the Lord, the righteous Judge, will give me in that Day—and not only to me, but also to all who love His appearing.

9Try to come to me quickly. 10For Dē'-măs has forsaken me, having loved *this* present world, and he has gone back to Thĕss-ă-lō-nī'-că. Crescens [Crĕs'-ĕnz] *has gone* to Gă-lā'-tī-ă and Titus to Dăl-mā'-tī-ă. 11Only Luke is with me. Take Mark, and bring him with you, for he is useful to me for *the* ministry. 12But I sent Tychicus [Tĭck'-ĭ-cŭs] to Ĕph'-ē-sŭs. 13When *you* come, bring the cloak which I left in Troas with Carpus, and the books, especially the parchments. 14Alexander the coppersmith did many evil things against me. May the Lord give to him according to his works. 15You also be careful of *him*, for he has greatly resisted our words. 16In my first defense no one stood with me, but everyone left me. May it not be charged to them. 17But the Lord stood by me and strengthened me, so that through me the preaching might be fully known, and so that all the Gentiles should hear—and I was delivered out of the mouth of the lion. 18And the Lord will deliver me from every evil work, and will keep *me* for His heavenly kingdom—to whom *be* glory forever and ever. Amen.

19Greet Priscilla and Ă-quĭl'-ă and the house of Ō-nēs-ĭph'-ō-rŭs. 20Ĕ-răs'-tŭs stayed in Corinth, but I left Troph'-ĭ-mŭs sick in Mĭ-lē'-tŭs. 21Try to come before winter. Eū-bū'-lŭs greets you, and Pŭ'-dĕns, and Lĭ'-nŭs, and Claudia, and all the brothers. 22The Lord Jesus Christ *be* with your spirit. Grace *be* with you. Amen.

CHAPTER 1

[1]Paul, a servant of God and an apostle of Jesus Christ, according to *the* faith of God's elect, and the full knowledge of *the* truth which *is* according to godliness—[2]in *the* hope of eternal life, which the God who cannot lie promised before the world began, [3](but *it is* revealed in its own time in *the* preaching *of* His word, with which I was entrusted according to *the* commandment of our Saviour God,)—[4]to Titus, *my* true child according to *our* common faith. Grace, mercy, *and* peace from God *the* Father and *the* Lord Jesus Christ, our Saviour.

[5]For this cause I left you in Crête, so that you might set in order the things that were lacking, and that you might ordain elders in every city, even as I had ordered you *to do:* [6]if any man is blameless, husband of one wife, having faithful children, *and is* not accused of behaving loosely or *being* unruly. [7]For a bishop ought to be blameless, as God's minister. *He should* not *be* selfwilled, nor full of passion, nor given to wine, nor quarrelsome, nor greedy of ill profit. [8]But *he should be* hospitable, a lover of all that is good, of a sound mind, just, holy *and* temperate. [9]*He should* be clinging to the faithful word according to the doctrine, so that he may be able both to encourage with sound teaching, and to convict the ones who speak against *the truth*. [10]For there are many unruly and empty talkers, and those who lead the mind astray—especially those of *the* circumcision, [11]whose mouths must be stopped, who overthrow whole houses, teaching things which *they* ought not *to teach* for the sake of ill profit. [12]One of themselves, a prophet of their own, said, The people of Crete *are* always liars, evil beasts, lazy gluttons. [13]This statement is true—for which cause convict them sharply so that they may be sound in the faith, [14]not listening to Jewish tales and *the* commandments of men, turning away from the truth. [15]Unto the pure, all things *are* pure. But to the defiled and unbelieving, nothing *is* pure—but both *their* mind and conscience are defiled. [16]They claim to know God, but in works deny *Him*, being hateful and disobedient. And as to every good work, *they are* worthless.

CHAPTER 2

[1]But speak the things that become sound doctrine. [2]*Tell* aged men to be sober, sensible, of a sound mind, sound in faith, in love *and* in patience. [3]*Tell the* aged women likewise *to* behave as becomes holy ones—not false accusers, not slaves to much wine, teachers of what is right—[4]so that they may teach the young women to be lovers of *their* husbands, lovers of *their* children, [5]right-minded, chaste, keepers at home, good, *and* obedient to their own husbands—so that the word of God may not be blasphemed. [6]Likewise encourage the younger men to be

right-minded — [7]in all things holding yourself forth as a pattern of good works: in doctrine, in purity, being sensible, sincere, [8]*and* of sound speech which cannot be condemned — so that he who is against you may be ashamed, having nothing evil to say about *you*. [9]*Tell* bondslaves to be obedient to their own masters, to be pleasing in everything, not talking against *them*, [10]not stealing, but showing all good faith — so that they may speak well of your Saviour God in all things. [11]For the grace of God which brings salvation for all men has appeared, [12]teaching us that, denying ungodliness and worldly lusts, we should live wisely and righteously and godly in this present world — [13]looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ, [14]who gave Himself for us so that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. [15]These things speak, and encourage, and rebuke with all authority. Let no one despise you.

CHAPTER 3

[1]Remind them to be subject to rulers and to authorities, to be obedient, to be ready to every good work, [2]to speak evil of no one, to be peaceful *and* gentle — showing all meekness towards all men. [3]For we also were once foolish, disobedient, led astray, serving various lusts and pleasures — living in malice and envy, hateful, hating one another. [4]But when the kindness and love of God our Saviour toward man appeared — [5]not by works of righteousness which we have done, but according to His mercy He saved us, by *the* washing of regeneration and renewing of *the* Holy Spirit, [6]which He poured out on us richly through Jesus Christ our Saviour, [7]so that being justified by His grace, we should become heirs according to *the* hope of eternal life. [8]This saying *is a* faithful saying, and I desire you to strongly insist upon these things so that they who have believed God may be careful to maintain good works. These things are good and profitable to men. [9]But keep back from foolish questions and genealogies, and arguments and quarrels about *the* Law — for they are unprofitable and vain. [10]After the first and second warning, avoid a man who is a heretic, [11]knowing that such a one is turned out of the way, and sins, being judged so by himself.

[12]When I shall send Ăr′-tĕ-măs unto you, or Tychicus [Tĭek′-ĭ-cŭs], try to come unto me to Nicopolis [Nȳ-cŏp′-ō-lis]. For I have decided to winter there. [13]Try to send forth Zenas the lawyer and Apollos, so that nothing may be lacking to them. [14]And let ours also learn to maintain good works for necessary uses, so that they may not be without fruit.

[15]All those with me greet you. Greet those who love us in *the* faith. Grace *be* with you all. Amen.

CHAPTER 1

[1]Paul, a prisoner of Christ Jesus, and Timothy *our* brother, to Philemon [Fī-lēe'-mŏn] our dearly beloved *friend* and fellow-worker, [2]and to Apphia [Ăf'-ī-ă] the beloved, and to Archippus [Ăr-kĭp'-ŭs] our fellow-soldier, and to the church in your house. [3]Grace to you and peace from God our Father and *the* Lord Jesus Christ.

[4]I thank my God, making mention of you always in my prayers, [5]hearing of your love and faith which you have towards the Lord Jesus and towards all the saints, [6]so that the sharing of your faith may be working in *you* the personal knowledge of every good thing which *is* in you towards Christ Jesus. [7]For we have great joy and encouragement because of your love, because the hearts of the saints have been refreshed by you, *my* brother.

[8]For this reason *I might* have much boldness to command you *to do* what is right, [9]*but* for the sake of love I rather beseech *you*, being such a one as Paul *the* aged, and now also a prisoner of Jesus Christ. [10]I beseech you for my child Ŏ-nĕs'-ī-mŭs, whom I have begotten in my bonds. [11]At one time *he was* not profitable to you, but now *he is* profitable both to you and to me—[12]whom I have sent back to you. But do receive him, that is, my own *heart*. [13]*For* I was wanting to keep *him* with me, so that he might minister to me for you, in the bonds of the Gospel. [14]But I did not want to do anything apart from your mind, so that your good might not be as of force, but of willingness. [15]For perhaps because of this he was separated *from you* for a time, so that you might possess him forever—[16]no longer as a bondslave, but above a bondslave, a beloved brother, especially to me, but how much more to you, both in *the* flesh and in *the* Lord?

[17]If, then, you count me as a partner, receive him as *you would* me. [18]And if he has wronged you or owes *you* anything, put this to my account. [19]I, Paul, wrote *it* with my own hand—I will repay *it*—that I may not say to you that you owe even yourself to me too. [20]Yes, *my* brother, may I have joy of you in *the* Lord? Refresh my heart in *the* Lord. [21]Being persuaded of your obedience I wrote to you, knowing that you will do even more than what I say. [22]And at the same time prepare me a place to stay too, for I hope that through your prayers I shall be given to you.

[23]Ĕp'-ă-phrăs, my fellow-prisoner in Christ Jesus, [24]Mark, Ăr-ĭs-tär'-chŭs, Demas *and* Luke, my fellow-workers, greet you. [25]The grace of our Lord Jesus Christ *be* with your spirit. Amen.

CHAPTER 1

[1]At many places and in many ways God has spoken in times past to the fathers in the prophets. [2]*Now* in these last days *He* has spoken to us in *the* Son, whom He has appointed heir of all things — by whom also He made the worlds. [3]*And He* who is *the* shining splendor of *His* glory and *the* express image of His Person, (and *who is* upholding all things by the word of His power,) when *He* had purged our sins by Himself, He sat down on the right hand of the Majesty on high. [4]*For,* having become so much better than the angels, He has inherited a far more excellent name than they *have.*

[5]For to which of the angels has He at any time said, "You are My Son. Today I have begotten You"? And again, "I will be a Father to Him and He shall be a Son to Me"? (See PSALM 2:7; 2 SAMUEL 7:14). [6]And again, when He brought the First-born into the world, He said, "And let all *the* angels of God worship Him." [7]And of the angels He said, "Who makes His angels spirits and His ministers a flame of fire" (See PSALM 104:4). [8]But as to the Son, *He said,* "Your throne, O God, *is* forever and ever. A staff of righteousness *is* the staff of Your kingdom. [9]You have loved righteousness and hated lawlessness. Because of this, God, Your God, has anointed You with *the* oil of gladness above Your companions" (See PSALM 45:6). [10]And, "You, O Lord, in the beginning laid the foundations of the earth. And the heavens are *the* works of Your Hands. [11]They shall perish, but You shall continue. And *they* all shall grow old like a garment — [12]and as a covering You shall fold them up, and they shall be changed. But You are the same, and Your years shall not fail" (See PSALM 102:25). [13]But to which of the angels did He ever say, "Sit on My right hand until I place Your enemies *as* a footstool at Your feet"? (See PSALM 110:1). [14]Are they not all ministering spirits sent forth in order to serve those who are going to be heirs of salvation?

CHAPTER 2

[1]Because of this we ought to give the more earnest attention to the things which we have heard, lest at any time we should slip away. [2]For if the word spoken by angels was made sure, and every disobedience and breaking of *the* law received a just repayment, [3]how shall we escape *if* we neglect so great a salvation? Which *salvation* was spoken *of* by the Lord in the beginning, *and* was made sure to us by those that heard *Him* — [4]God bearing witness with *them,* both with signs and wonders, and with different kinds of mighty works, and with gifts of *the* Holy Spirit, according to His own will.

[5]For He did not put the world which is to come under angels — of which we speak. [6]But one fully testified in a certain place, saying,

"What is man that You care to remember him? or *the* son of man that You visit him? 7For a little while You made him lower than *the* angels. You crowned him with glory and honor and set him over the works of Your hands. "You have put all things under his feet" (See PSALM 8:4). For in putting all things under him, He did not leave anything that is not under him. But now we do not yet see all things under him – 9but we do see Jesus crowned with glory and honor, who, on account of the suffering of death, was for a little while made lower than *the* angels – so that by the grace of God He might taste death for every *son*. 10For it was becoming to Him, (for whom *are* all things, and by whom *are* all things,) in bringing many sons to glory, to make the Author of their salvation perfect through sufferings. 11For both He that makes holy and those who are being made holy *are* all of One – for which cause He is not ashamed to call them brothers, 12saying, "I will declare Your name to My brothers. I will sing praise to You in the midst of *the* church" (See PSALM 22:22). 13And again, "I will put My trust in Him" (See 2 SAMUEL 22:3). And again, "Behold! I and the children which God has given Me" (See ISAIAH 8:17).

14Since therefore the children have partaken of flesh and blood, He also likewise took part of the same – so that through death He might defeat him who has the power of death, that is, the devil – 15and that He might deliver all those who, through fear of death, were subject to lifelong slavery. 16For without doubt He does not take hold of angels, but He takes hold of the seed of Abraham. 17So He needed in every manner to be made like *His* brothers – so that He might be a merciful and faithful High Priest *in* things relating to God, to make atonement for the sins of the people. 18For in that He Himself has suffered, having been tempted, He is able to help those who are tempted.

CHAPTER 3

1Therefore, holy brothers, who share in *the* heavenly calling, consider the Apostle and High Priest whom we confess, Christ Jesus, 2who was faithful to Him who appointed Him, even as Moses also *was faithful* in all his house. 3For He was counted worthy of more glory than Moses, just as He who has built *the house* has more honor than the house. 4For every house is built by someone, but He that built all things *is* God. 5And Moses truly *was* faithful in all his house, as a servant, for a witness of those things which were going to be spoken later. 6But Christ *was faithful* as a Son over His own house (whose house we are, if we hold fast the boldness and rejoicing of the hope firm to *the* end).

7For this reason, as the Holy Spirit says, "Today, if you will hear His voice, 8harden not your hearts, as in the *day they* provoked *Me*, in the day of temptation in the wilderness, 9where your fathers tempted Me, proved Me, and saw My works forty years." 10For this reason, "I was not pleased with that generation, and said, They always go astray in

their hearts, and they have not known My ways. [11]So I swore in My wrath, They shall not enter into My rest" (See PSALM 95:7-11).

[12]Be careful, *my* brothers, lest there be in any of you an evil heart of unbelief in falling away from *the* living God. [13]But encourage one another day by day, while it is *still* called Today—so that none of you may be hardened through *the* deceitfulness of sin. [14]For we have become companions of Christ, if we truly hold the beginning of *our* trust firm to *the* end—[15]So long as it is said, "Today, if you will hear His voice, harden not your hearts, as in the *day they* provoked *Me*." [16]For some provoked *God* when they heard, hut not all who came out from Egypt by Moses. [17]But with whom was He displeased forty years? *Was it* not with those who sinned, whose bodies fell in the wilderness? [18]And to whom did He swear that they should not enter into His rest, but to those that did not believe? [19] So we see that they could not enter in because of unbelief.

CHAPTER 4

[1]Let us fear then lest, a promise being left to enter in His rest, any of you should seem to come short *of it*. [2]For the Gospel has been preached to us, as well as to them. But the word of the message did not do them any good, not being mixed with faith in the ones who heard *it*. [3]For we who have believed do enter into *His* rest, as He said, "As I have sworn in My wrath, they shall not enter into My rest" (See PSALM 95:11). Though truly the works were finished from *the* foundation of *the* world —[4]for He has said in a certain place, *speaking* of the seventh *day* in this manner, "And God rested on the seventh day from all His works" (See GENESIS 2:2). [5]And in this *place* again, "They shall not enter into My rest." [6]Since then it remains *for* some to enter into it—and those to whom it was first preached did not enter in hecause of unbelief—[7]He again marks out a certain day, saying in David, "Today" (after so long a time). Even as it is said, "Today, if you will hear His voice, harden not your hearts." [8]For if Joshua had given them rest, then He would not have afterwards spoken about another day. [9]So then, there is still a rest to the people of God. [10]For he that entered into his rest, he also rested from his works, as God *did* from His.

[11]Let us labor therefore to enter into that rest, lest anyone fall after the same example of unbelief. [12]For the word of God *is* living and powerful and sharper than any two-edged sword, piercing even to *the* dividing apart of both soul and spirit, and of both the joints and marrow, and *it is* a judge of *the* thoughts and intentions of *the* heart. [13]And there is not any creature that is not clearly revealed before Him. But all things *are* naked and opened to the eyes of Him to whom we must give account. [14]Therefore, having a great High Priest who has passed through the heavens—Jesus the Son of God—let us hold fast to what

we confess. [15]For we do not have a High Priest who cannot be touched with the feeling of our weaknesses—but *we have* One *who* has been tempted in all things like *us, but* without sin. [16]Therefore let us draw near to the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

CHAPTER 5

[1]For every high priest taken from among men is appointed for men in things relating to God—so that he may offer both gifts and sacrifices for sins—[2]being able to have pity upon the ignorant and those that wander out of the way, since he himself also is hemmed in with weakness. [3]And because of this he ought, even as for the people, so also for himself to offer for sins. [4]And no man takes this honor to himself, but he is called by God, even as Aaron also *was*. [5]So also Christ did not glorify Himself to become a High Priest, but He who said to Him, "You are My Son, Today I have begotten You." [6]As He said in another *Psalm* also, "You *are* a priest forever, after the order of Mĕl-chĭz'-ĕ-dĕk" (See PSALM 110:4). [7]*For He,* in the days of His flesh, after offering up both requests and prayers to Him who *was* able to save Him from death (with strong crying and tears, and having been heard in that *He* feared God, [8]even though *He* was a Son) He learned obedience from the things which He suffered. [9]And being made perfect, He became *the* Author of eternal salvation to all those who obey Him, [10]being called by God *to be* High Priest after the order of Mĕl-chĭz'-ĕ-dĕk.

[11]About whom we *have* many things to say, and not easy to be explained since you have become dull of hearing. [12]For indeed, because of the time, *you* ought to be teachers, *yet* you need one to teach you again what *are* the first principles of the words of God. And *you* have becomes *ones who* have need of milk, and not of solid food. [13]For every one that uses milk *is* not skilled in *the* word of righteousness—for he is an infant. [14]But solid food belongs to the ones who are of full age, *even* those who through habit have their senses exercised to judge both good and evil.

CHAPTER 6

[1]Therefore, leaving the principles of the teaching of Christ, let us go on to full growth. *Let us* not lay again *the* foundation of repentance from dead works, and of faith toward God—[2]of *the* teaching of baptisms, and of laying on of hands, and of *the* raising of *the* dead, and of everlasting judgment. [3]And this we will do if God allows *it*. [4]For those who were once enlightened, and who have tasted of the heavenly gift, and who became partakers of *the* Holy Spirit, [5]and who have tasted the good word of God and *the* works of power of *the* age to come, [6]and who have fallen away, *it is* not possible to renew *them* again to repentance. *For they are* crucifying to themselves the Son of God and

putting *Him* to an open shame. [7](For *the* earth, which drinks in the rain that often comes upon it, and produces plants fit for those for whom it is worked, shares God's blessing. [8]But *that ground* which brings forth thorns and briers *is* rejected, and *is* near to being cursed — the end of which is to be burned.) [9]But, beloved, even though we speak this way, we are persuaded better things of you, and *things* that go along with salvation. [10]For God *is* not unrighteous to forget your work and labor of love, which you have shown toward His name, *in that* you have ministered to the saints and *still* do minister. [11]And we earnestly desire that each of you *will* show the same eagerness — *even* to *being* fully sure of the hope unto *the* end — [12]so that you will not be dull, but imitators of those who inherit the promises through patience and faith.

[13]For when God was promising to Abraham, He swore by Himself, because He could swear by no greater *one*, [14]saying, "Surely blessing I will bless you, and multiplying I will multiply you" (See GENESIS 22:16). [15]And so, having had patience, he received the promise. [16]For men indeed swear by the greater. And an oath to make things sure is the end of all argument to them. [17]In which *way*, desiring to more fully declare to the heirs of promise that His purpose does not change, God came in with an oath — [18]so that by two things that cannot change (in which *it was* not possible for God to lie) we might have strong comfort — *we* who have fled for refuge in order to lay hold upon the hope set before us. [19]Which *hope* we have as an anchor of the soul, both certain and sure, and entering into that inside the veil, [20]where Jesus, *as our* Forerunner, has entered on our behalf, having become a High Priest forever, according to the order of Mĕl-chĭz'-ĕ-dĕk.

CHAPTER 7

[1]For this Mĕl-chĭz'-ĕ-dĕk, (who *was* king of Salem *and* priest of the most high God,) met Abraham returning from the slaughter of the kings and blessed him. [2]Abraham also gave a tenth of all *the spoils* to him. First of all, *his name* being translated, *he is* king of righteousness. And then also king of Salem, which is, king of peace. [3]*He was* without father, without mother, without genealogy, having neither beginning of days, nor end of life — but being made like unto the Son of God, *he* remains a priest forever. [4]Now consider how great this man was, unto whom even the patriarch Abraham gave a tenth of the spoils. [5]And indeed they that are of the sons of Levi, receiving the office of the priesthood, have a commandment to take tithes of the people according to the Law — that is, *they take tithes from* their brothers, even though *they* come out of the loins of Abraham. [6]But he, whose line is not counted from them, received tithes from Abraham and blessed him who had the promises. [7]And without contradiction, the lesser is blessed of the greater. [8]And here dying men receive tithes — but there *he*, of whom it is witnessed that he lives, *receives tithes.*

[9]And as I may so say, Levi also, who receives tithes, has paid tithes through Abraham. [10]For he was yet in the loins of *his* father when Měl-chīz'-ē-dēk met him. [11]Truly, then, if perfection were by the priesthood of Levi, (for under it the people received *the* Law,) what further need *was there* that another priest should rise after the order of Měl-chīz'-ē-dēk—and not named after the order of Aaron? [12]For the priesthood being changed, a change of law must come about also. [13]For He of whom these things are spoken belongs to another tribe—of which no one has given attendance at the altar. [14]For *it is* plain that our Lord has sprung out of Judah, of which tribe Moses said nothing as to priesthood. [15]And it is still more plain, since a different priest arises, [16]who is made according to the likeness of Měl-chīz'-ē-dēk—not according to the law of a fleshly commandment, but according to the power of an endless life. [17]For He testifies, "Thou *art* a Priest forever, after the order of Měl-chīz'-ē-dēk" (See PSALM 110:4).

[18]For truly there is a putting away of the foregoing commandment because of its weakness and lack of gain—[19]for the Law did not make anything perfect—but *there is* a coming in of a better hope by which we draw near to God. [20]And inasmuch as *He was* not *made priest* without an oath—[21]for they are made priests without the swearing of an oath, but He was made priest with the swearing of an oath by Him who said to Him, "The Lord swore and will not repent, Thou art a Priest forever after the order of Měl-chīz'-ē-dēk"—[22]by so much Jesus was made a surety of a better covenant. [23]And they truly were many priests, because *they* were kept back from continuing by death. [24]But He, because He endures forever, He has a priesthood that cannot be changed. [25]Therefore He is able also to save to the uttermost those that come unto God by Him, since He ever lives to make intercession for them. [26]For such a High Priest was fitting for us, *One who is* holy, harmless, *and* undefiled, separated from sinners and made higher than the heavens, [27]One who does not, as those high priests, need to offer sacrifices daily, first for His own sins, and then for the people's *sins*—for this He did once for all when He offered up Himself. [28]For the Law makes men high priests who have infirmity—but the word of the oath, which came after the Law, made the Son perfect for ever.

CHAPTER 8

[1]Now the sum of the things which we have spoken *is this*: We have such a High Priest, who has sat down on *the* right hand of the throne of the Majesty in Heaven—[2]a Minister of the holy places and of the true tabernacle which the Lord pitched, and not man.

[3]For every high priest is appointed to offer gifts and sacrifices. Therefore *it is* necessary *for* this One also to have something which

He may offer. 4For indeed if He were on earth, He would not he a priest. *For* there are the priests who offer gifts according to the Law, 5who serve *the* pattern and shadow of heavenly things—even as Moses was divinely instructed when he was about to make the tabernacle—for He says, "See *that* you make all things according to the pattern which was shown to you in the mountain" (See Exodus 25:40). 6But now He has gotten a more excellent ministry, by so much He is also the Mediator of a better covenant, which was built upon better promises.

7For if that first *covenant* had been without fault, then no place would have been sought for the second. 8For finding fault He said to them, "Behold! the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—9not according to the covenant which I made with their fathers in the day when I took them by the hand to lead them ont of *the* land of Egypt"—because they did not keep on in My covenant, and I stopped taking care of them, says the Lord. 10"For this is the covenant which I will make with the house of Israel: After those days, says the Lord, I will put My laws in their mind and write them in their hearts—and I will be their God, and they shall be My people. 11And they shall no more teach each one his neighbor, and each one his brother, saying, Know the Lord—for all shall know Me, from the least of them to the greatest of them. 12For I will be merciful to their wrongdoings, and I will not remember their sins and their lawless deeds any more" (See Jeremiah 31:33, 34). 13By saying, "New," He has made the first *covenant* old. Now that which decays and grows old *is* ready to vanish away.

CHAPTER 9

1Truly then the first tabernacle also had holy orders of worship and an earthly Holy Place. 2For there was a tabernacle prepared, the first one—in which were the lampstand and the table and the showbread—which is called *the* Holy Place. 3And after the second veil, the tabernacle which is called the Holy of Holies—4which had the golden censer, and the ark of the covenant which was covered with gold in every part, in which *was the* golden pot *with* the manna, and Aaron's rod that budded, and the tables of the covenant—5and above it *the* cher'-ū-bim of glory overshadowing the mercy-seat (of which we cannot now speak part by part).

6Now when these things had been prepared in this way, the priests went at all times into the first tabernacle, doing the duties *of God*. 7But into the second the high priest *went* alone once a year—not without blood, which he offered for himself and *for* the errors of the people. 8The Holy Spirit *was* showing by this *that* the way into *the Holy* of

Holies was not yet revealed, the first tabernacle still having a standing. [9]Which *was* a parable for the present time, in which were offered both gifts and sacrifices that, as regards the conscience, could not make him who served perfect. [10]*But it was* only in meats and drinks, and different kinds of washings, and fleshly rules put upon them until *the* time of setting things right. [11]But when Christ had come *as* a High Priest of good things to come, by a greater and more perfect tabernacle *which was* not made with hands, (that is, not of this creation,) [12]not by *the* blood of goats and calves, but by His own blood He entered in once for all into the Holy *of Holies*, having obtained everlasting redemption.

[13]For if the blood of bulls and of goats and *the* ashes of a heifer sprinkling the unclean, sanctifies for the purity of the flesh, [14]how much more shall the blood of Christ (who through *the* eternal Spirit offered Himself without spot unto God) purge your conscience from dead works to serve *the* living God? [15]And for this reason He is *the* Mediator of *the* new covenant, so that, by means of death for the redemption of the sins under the first covenant, they who have been called might receive the promise of the everlasting inheritance. [16]For where *there is* a testament, *it is* necessary *for the* death of the one who made it to be brought in. [17]For a testament *is* made sure after men are dead—otherwise it is of no force at all while the one who made it is living. [18]From which *we see that* neither was the first *covenant* put into force without blood. [19]For when Moses had spoken every commandment to all the people according to *the* Law, he took the blood of calves and goats—along with water and scarlet wool and hyssop [hĭss'-ŏp]—and sprinkled both the book, and all the people, [20]saying, "This *is* the blood of the covenant which God has commanded to you" (See EXODUS 24:8). [21]And he sprinkled with blood both the tabernacle and all the vessels of the ministry.

[22]And almost all things are purified with blood according to the Law—and without shedding of blood is no remission. [23]*It was* therefore necessary that the patterns of the things in the heavens should be purified with these. But the heavenly things themselves *were purified* with better sacrifices than these. [24]For Christ has not entered into the Holy *of Holies* made with hands (the figures of the true), but into Heaven itself—now to appear in the presence of God for us. [25]Nor yet *is it necessary* that He should offer Himself often—as the high priest enters into the Holy Place every year with another's blood—[26]for then He would have had to suffer often from *the* foundation of *the* world. But now, once, in *the* end of ages, He has appeared to put away sin by the sacrifice of Himself. [27]And in view of the fact that it is appointed unto men once to die, and after this *the* Judgment—[28]so Christ, having been once offered to bear the sins of many, shall appear a second time without sin to those that look for Him, unto salvation.

CHAPTER 10

[1]For the Law had a shadow of the good things to come, not the image itself of *those* things. So *it* can never make those who come near perfect with the same sacrifices which they offer over and over year after year. [2]Otherwise, would they not have stopped being offered? Because the worshippers, when they had been once for all purged, would have had no more conscience of sins! [3]But in those *sacrifices there is* a remembering of sins year by year. [4]For *it is* not possible that the blood of bulls and of goats should take away sins. [5]For this reason, coming into the world, He says, "Sacrifice and offering You did not desire, You prepared a body for Me. [6]In burnt offerings and *sacrifices* for sin You did not delight. [7]Then I said, Lo, in *the* roll of *the* Book it is written of Me, I come to do Your will, O God" (See PSALM 40:6-8). [8]Above when He said, "Sacrifice and offering, and burnt offerings and *sacrifices* for sin You did not desire, nor delight in them" (which are offered according to the Law), [9]then He said, "Lo, I come to do Your will, O God." He takes away the first so that He may set up the second – [10]by which will we are sanctified through the offering of the body of Jesus Christ once for all.

[11]And every priest stands day by day ministering, and often offering the same sacrifices – which can never take away sins. [12]But this Man, after He had offered one sacrifice for sins forever, sat down on *the* right hand of God, [13]from then on expecting until His enemies should be placed *as* a footstool for His feet. [14]For by one offering He has perfected forever those who are sanctified. [15]And the Holy Spirit also is a witness to us: for after *what He* said before, [16]"This *is* the covenant that I will make with them after those days, says *the* Lord, I will put My laws into their hearts, and I will also write them in their minds" – also, [17]"their sins and lawlessnesses I will remember no more" (See JEREMIAH 31:33-34). [18]Now where remission of these *is*, *there is* no longer an offering for sin.

[19]*My* brothers, since then we have boldness to enter into the Holiest by the blood of Jesus – [20]by a new and living way which He has consecrated for us through the veil, that is to say, His flesh – [21]and *since we have* a High Priest over the house of God, [22]let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. And our bodies have been washed with pure water. [23]*And* let us hold fast the confession of *our* hope without wavering – for He who promised is faithful. [24]And we should consider one another, encouraging *one another* to love and good works – [25]not forsaking the assembling of ourselves together, as the manner of some *is*, but encouraging *one another* – and so much the more as you see the Day approaching. [26]For if we sin willingly after we have received the knowledge of the truth, there remains no more sacrifice for sins,

[27]but *only* a certain fearful looking forward to judgment, and burning jealousy *which is* about to eat up those *who are* against *God*. [28]He who set aside *the* Law of Moses died without mercy, under two or three witnesses. [29]How much worse punishment do you think he shall be thought worthy *to receive* who has trampled underfoot the Son of God, and who has counted the blood of the covenant with which he was sanctified an unholy thing, and who has insulted the Spirit of grace? [30]For we know Him who said, "Vengeance *is* Mine! I will repay! says the Lord." And again, "The Lord will judge His people" (See DEUTERONOMY 32:35, 36). [31]It is a fearful thing to fall into *the* hands of *the* living God.

[32]But call to memory the days before, in which (after you had been given light) you endured a great fight of afflictions. [33]Partly *you* were made a public show, both in ugly charges and *in* trials. And partly you had become companions of those passing through *these things*. [34]For you both sympathized with *me* in my bonds and took joyfully the plundering of your goods—knowing in yourselves that you have better and more enduring riches in Heaven. [35]Therefore, do not throw away your confidence, which has great reward. [36]For you have need of patience so that after you have done the will of God you may receive the promise. [37]For yet a little while, and He that shall come will come and will not delay. [38]"Now the just shall live by faith. But if *any* draw back, My soul shall have no pleasure in him." [39]But we are not of the ones who draw back unto perdition, but of those who believe to *the* saving of *the* soul.

CHAPTER 11

[1]Now faith is the substance of things hoped for, the evidence of things not seen. [2]For by this the elders were given a good report. [3]By faith we understand that the worlds were framed by the word of God—that the things which are seen were not made of things which appear. [4]By faith Abel offered to God a more excellent sacrifice than Cain—by which he received witness that he was righteous, God testifying of his gifts—and by it, though he has died, he still speaks. [5]By faith Enoch was translated so that he should not see death. And *he* was not found, because God had translated him, for before he was translated he had this witness, that he pleased God. [6]But without faith *it is* impossible to please *God*. For he who comes to God must believe that He is, and that He is a rewarder of the ones who carefully seek Him out.

[7]By faith Noah (being warned by God of things not yet seen *and* moved with fear) prepared an ark for the saving of his house. By this he judged the world guilty and became heir of the righteousness which is by faith. [8]By faith Abraham obeyed when he was called to go out

into a place which he was going to get for an inheritance. And he went out without knowing where he was going. 9By faith he stayed in the land of the promise, as *in* a strange country, living in tents with Isaac and Jacob, the heirs with him of the same promise. 10For he looked for a city which has foundations, whose builder and maker *is* God. 11Through faith also Sarah herself got the strength to conceive seed, and was delivered of a child when she was beyond a seasonable age—because she judged Him faithful who had promised. 12By reason of this also, there sprang up from one (and that too of one who had become dead) *as many* as the stars of the sky in multitude and as countless as the sand by the seashore.

13These all died in faith, not having received the promises. But they had seen them afar off and were persuaded of *them,* and embraced *them.* And they confessed that they were strangers and pilgrims on the earth. 14For they who say such things make it clear that they are seeking *their* own country. 15And truly, if they had been thinking of that *country* from which they came, they might have had opportunity to have returned. 16But now they stretch forward to a better *country,* that is, a heavenly *country.* For this reason God is not ashamed to be called their God, for He has prepared a city for them.

17By faith Abraham, when he was tested, offered up Isaac. And he that had received the promises was offering up his only-begotten, 18of whom it was said, "in Isaac shall your seed be called" (See GENESIS 21:12). 19*For he was* supposing that God *was* able to raise *him* up, even from *the* dead—from which he did get him back too, in a way of speaking. 20By faith Isaac blessed Jacob and Esau in regard to things to come. 21By faith Jacob, when he was dying, blessed each of the sons of Joseph, and he worshipped *leaning* upon the top of his staff. 22By faith Joseph, when he died, talked about the departing of the children of Israel and gave commandment about his bones.

23By faith Moses, when he was born, was hidden three months by his parents—because they saw the little child was very beautiful—and they were not afraid of the king's commandment. 24By faith Moses, when *he* had become a man, refused to be called the son of Phär'-ä-öh's daughter—25choosing rather to suffer affliction with the people of God than to have the temporary enjoyment of sin. 26*For he* had counted the reproach of Christ greater riches than the treasures of Egypt—for he looked forward to the reward. 27By faith he left Egypt, not fearing the anger of the king—for he kept on, as seeing Him who is invisible. 28By faith he kept the Passover, and the sprinkling of blood—lest he who *was* the slayer of the first-born should touch them. 29By faith they passed through the Red Sea as by dry *land. But* the Egyptians, trying to do *the same,* were swallowed up. 30By faith the walls of Jericho fell down, after they had been circled for seven days. 31By faith Rā'-hāb

the harlot did not perish with the ones who did not believe, when *she* had received the spies with peace.

[32]And what more shall I say? For the time would fail me to tell of Gideon, and *of* Bâr'-âk, and Samson, and Jĕph'-thâh, and David, and Samuel, and of the prophets—[33]who through faith put down kingdoms, worked righteousness, received the promises, stopped *the* mouths of lions, [34]put out *the* power of fire, escaped the edges of the sword. Out of weakness they were made strong—*they* became mighty in war—they turned the armies of strangers to flight. [35]Women received their dead by resurrection. And others were tortured, refusing to accept deliverance so that they might obtain a better resurrection. [36]And others underwent mockings and whippings—and even more, of chains and of being in prison—[37]they were stoned—they were cut apart with saws—they were tempted *and* were slain with the sword. They wandered about in sheepskins and goatskins, being in want, afflicted, tormented [38](of whom the world was not worthy). They wandered in deserts and *in* mountains and *in* dens and caves of the earth. [39]And all of these, when they had gotten a good report through faith, did not receive the promise. [40]God had provided some better thing for us, so that they should not be made perfect apart from us.

CHAPTER 12

[1]Therefore, since we are also circled about with so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily encircles *us*. And let us run with patience the race that is set before us, [2]looking to Jesus, the Author and Finisher of *our* faith—who for the joy that was set before Him endured *the* cross, despising *the* shame, and sat down at *the* right hand of the throne of God. [3]For carefully consider Him who endured such great gainsaying of sinners against Himself, lest you become wearied *and* faint in your minds. [4]You have not yet resisted unto blood, wrestling against sin. [5]And you have forgotten the comforting call which He speaks to you as to sons, "My son, do not despise *the* chastening of *the* Lord, nor faint when being corrected by Him. [6]For whom *the* Lord loves, He corrects, and *He* whips every son whom He receives" (See PROVERBS 3:11). [7]If you endure correction, God is dealing with you as sons—for who is *the* son whom *the* father does not correct? [8]But if you are without discipline, of which all have become partakers, then you are bastards and not sons.

[9]Furthermore we have had fathers of our flesh who corrected *us*, and we respected *them*. Shall we not much rather be put under the Father of spirits and live? [10]For they indeed corrected *us* for a few days according to that which seemed good to them—but He *corrects us* for *our* good, so that we might partake of His holiness. Now chastening for the present does not seem to be joyous, but grievous. But after-

wards it yields up the peaceable fruit of righteousness to those who have been exercised by it.

12For this reason lift up the hands which hang down and the feeble knees. 13And make straight paths for your feet, lest that which *is* lame he turned out of the way—but rather that it may be healed. 14Eagerly pursue peace with all men, and holiness *also*, without which no man shall see the Lord. 15*And* look carefully lest any man fail of the grace of God, lest any root of bitterness should spring up *and* trouble *you* (and by this many are made unclean)—16lest *there be* any fôr-nī-cā'-tor, or ungodly person (as Esau, who for one meal sold his birthright. 17For you know that afterward, he was rejected when he desired to inherit the blessing, though he sought it carefully, with tears—for he did not find any place of repentance.)

18For you have not come to *the* mountain that could be touched and which had been kindled with fire, and to blackness, and to darkness and to storm, 19and to a sound of a trumpet, and *the* voice of words—upon which they that heard *the* voice earnestly begged that *the* word not be addressed to them. 20For they could not bear that which was commanded, "And if a beast should touch the mountain, it shall be stoned, or thrust through with a dart" (See EXODUS 19:12, 13). 21And so terrible was the sight that Moses said, I am greatly afraid and trembling. 22But you have come up to Mount Zion, and to *the* City of *the* living God, *the* heavenly Jerusalem, and to a countless company of angels, 23to the general gathering and church of the first-born, who are written in Heaven—and to God *the* Judge of all, and to *the* spirits of just men made perfect—24and to Jesus, the Mediator of the new covenant—and to *the* blood of sprinkling, speaking better things than *that of* Abel. 25See that you do not refuse Him who speaks. For if they did not escape who refused Him that divinely warned *them* on earth, much more we *shall not escape* who turn away from Him who *is* from Heaven! 26whose voice then shook the earth. But now He has promised, saying, "Yet once I will shake not only the earth, but the heaven too" (See HAGGAI 2:6). 27And the "Yet once" clearly shows the removing of those things that are shaken, as of things that have been made—so that the things which cannot be shaken may remain. 28Therefore, since we are receiving a kingdom that cannot be shaken, let us have grace by which we may serve God in a pleasing way, with reverence and fear. 29For also, "Our God *is* a consuming fire" (See DEUTERONOMY 4:24).

CHAPTER 13

1Let brotherly love continue. 2Do not forget to welcome strangers—for in this way some have entertained angels without knowing it. 3Remember the ones who are prisoners, as if bound with *them*—and the

ones being ill-treated, as *if* you were also *ill-treated* in body. 4Marriage *is* honorable in every *way*, and the marriage bed *is* clean—but fôr-nī-cā'-tors and adulterers God will judge. 5*Let your* manner of life be free from the love of money. *Be* satisfied with *what you have* now. For He has said, "I will never leave you nor ever forsake you." 6So that we may boldly say, "*The* Lord *is* my Helper, and I will not fear. What shall man do to me?" (See PSALM 118:6).

7Remember your leaders, who have spoken the word of God to you. Consider carefully what has come out of *their* conduct. Imitate *their* faith: 8Jesus Christ, the same yesterday and today and forever. 9Do not be carried about with different and strange doctrines—for *it is* good for the heart to be established with grace, not with meats, in which those who walked *in them* were not helped. 10We have an altar of which they who serve the tabernacle do not have a right to eat. 11For the bodies of those animals whose blood is brought into the Holy Place by the high priest, for sin, are burned outside the camp.

12For this reason also Jesus suffered outside the camp, so that He might purify the people with His own blood. 13Therefore, let us go forth to Him outside the camp, bearing His reproach. 14For we do not have any lasting city, but we are seeking the one to come. 15By Him, then, let us offer *the* sacrifice of praise to God continually—that is, *the* fruit of *our* lips, giving thanks to His name. 16But do not forget to do good and to share what you have, for God is well-pleased with such sacrifices. 17Obey your leaders and submit *to them*—for they watch for your souls, as *they that* are about to give account, so that they may do it with joy and not with sadness—for this *would* not *be* good for you. 18Pray for us—for we trust we have a good conscience, in all things willing to live honestly. 19But I urge *you* the rather to do this, so that I may be more quickly given back to you.

20Now the God of peace (who brought again from *the* dead our Lord Jesus, that great Shepherd of the sheep, through *the* blood of *the* everlasting covenant) 21make you perfect in every good work to do His will, working in you that which *is* well-pleasing in His sight, through Jesus Christ—to whom be glory forever and ever. Amen.

22But I call upon you, *my* brothers, bear with the word of exhortation, for I have written *a letter* to you in few words. 23Know that *our* brother Timothy has been set free, with whom, if he should come shortly, I will see you. 24Greet all your leaders and all the saints. Those from Italy greet you. 25Grace *be* with you all. Amen.

The Letter of JAMES

CHAPTER 1

[1]James, a servant of God and of *the* Lord Jesus Christ, to the twelve tribes which *are* in the Dispersion, greeting.

[2]My brothers, count *it* all joy when you fall into different kinds of temptations, [3]knowing that the proving of your faith works patience. [4]But let patience have *its* perfect work, so that you may be perfect and complete, lacking in nothing. [5]But if any of you lack wisdom, let him ask *it* from God—who freely gives to all and does not reproach—and it shall be given to him. [6]But let him ask in faith, doubting nothing. For he who doubts is like a wave of the sea which is being driven and tossed by the wind. [7]For do not let that man think that he shall receive anything from the Lord—[8]*for he is* a double-minded man, who is not dependable in any of his ways. [9]But let the brother who is low rejoice in being lifted up. [10]And *let* the rich *brother rejoice* in being made humble, because he will pass away like the flower of the grass. [11]For the sun rose with burning heat and dried up the grass, and the flower of it fell, and the beauty of its appearance was gone. So also the rich *man* shall dry up in his ways. [12]Blessed *is* the man who endures temptation—for when he is tried he shall receive the crown of life which the Lord has promised to those who love Him. [13]Let no one say when he is tempted, *It is* because I am tempted of God. For God cannot be tempted by evils, and He Himself tempts no one. [14]But each one is tempted when he is drawn away and seduced by his own lust. [15]Then when lust has conceived, it gives birth to sin. And when it is fully finished, sin brings forth death.

[16]Do not be led astray, my beloved brothers: [17]Every good and perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of turning. [18]After He had willed *it*, He brought us forth by *the* word of truth, in order for us to be a kind of first-fruits of His creatures.

[19]Therefore, my beloved brothers, let every man be swift to hear, slow to speak, slow to anger. [20]For the anger of man does not work out the righteousness of God. [21]For this reason, when you have laid aside all filthiness and *all* overflowing of wickedness, receive in meekness the implanted word—which *is* able to save your souls. [22]But be doers of *the* word and not hearers only, fooling yourselves. [23]Because if any man is a hearer of *the* word and not a doer, this one is like a man studying his natural face in a mirror. [24]For he studied himself and went away—and immediately he forgot what he was like. [25]But he that looked into *the* perfect law of liberty, and who continued in *it*—this

one has not been a forgetful hearer, but *has been* a doer of *the* work. This one shall be blessed in his doing.

[26]If anyone among you seems to be religious, but does not bridle his tongue, deceiving his heart, this one's religion *is* vain. [27]Pure and undefiled religion before God and *the* Father is this: to visit *the* fatherless and widows in their afflictions, *and* to keep himself unspotted from the world.

CHAPTER 2

[1]My brothers, do not have the faith of our Lord Jesus Christ, *the Lord* of glory, with regard to persons. [2]For if a man with gold rings and fancy clothing comes into your gathering—and if a poor man in dirty clothes also comes in—[3]and if you have looked on him who wears the fancy clothing, and have said to him, You sit here *in a* good place—and if you have said to the poor man, You stand there, or, You sit here under my footstool—[4]did you not make a difference among yourselves? And did you not become judges *with* evil judgments? [5]My beloved brothers, hear this! Did not God choose the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those that love Him? [6]But you despised the poor man. Do not the rich oppress you? And do they not drag you before *the* judgment seats? [7]Do they not blaspheme the good name by which you were called? [8]If you truly keep *the* royal law according to the Scripture, "You shall love your neighbor as yourself!" you do well (See LEVITICUS 19:18). [9]But if you have regard to persons, you work sin—being found guilty by the Law as law-breakers. [10]For whoever shall keep the whole Law, but shall stumble in one *point*—he has become guilty of all. [11]For He who said, "You shall not commit adultery," also said, "You shall not kill" (See EXODUS 20:13). Now if you do not commit adultery, but do commit murder, you have become a breaker of *the* Law. [12]Speak and do in such a way as if you are about to be judged by the law of liberty. [13]For judgment *will be* without mercy to him who did not do mercy. And mercy rejoices over judgment.

[14]My brothers, What good *is it* if anyone says *he* has faith, but does not have works? Can faith save him? [15]Now if a brother or a sister is naked, and is in need of daily food, [16]and if any of you say to them, Go in peace, be warmed and filled!—but does not give to them the things needed for the body—what good *is it?* [17]Even so, faith, if it does not have works, is dead by itself. [18]But someone will say, You have faith, and I have works. Show me your faith apart from your works, and I will show you my faith from my works. [19]You believe that God is one? You do well. The demons also believe and tremble. [20]But will you know, O vain man, that faith apart from works is dead? [21]Was not our

father Abraham declared just by works when he had offered his son Isaac on the altar? [22]You see that faith was working with his works. And *his* faith was made complete by works. [23]And the Scripture was fulfilled which says, "And Abraham believed God, and it was counted to him for righteousness—and he was called, Friend of God" (See GENESIS 15:6; ISAIAH 41:8). [24]You see then that a man is declared just by works, and not by faith only. [25]And in the same way, was not Rā'hāb the harlot declared just by works (when she had taken in the messengers, and had sent *them* out another way)? [26]For just as the body apart from *the* spirit is dead, so faith apart from works is dead also.

CHAPTER 3

[1]My brothers, be not many teachers—knowing that we shall receive greater judgment. [2]For we all often stumble. If anyone does not stumble in word, *he is* a full-grown man *who is* able to bridle the whole body too. [3]Behold! We put bits into the mouths of horses for them to obey us, and we turn about their whole body. [4]Behold also the ships, *which* are so great, and are driven by violent winds—*yet* they are turned about by a very small rudder, wherever the pleasure of the helmsman may desire. [5]So also the tongue is a little member, and it boasts great things. Behold, a little fire, how large a forest it sets on fire! [6]And the tongue *is* a fire, a world of unrighteousness. So the tongue is set in our members, the defiler *of* the whole body—both setting on fire the course of nature, and being set on fire by hell. [7]For every kind of animals and of birds, both of creeping things and things of the sea, is tamed and has been tamed by mankind. [8]But no one among men is able to tame the tongue—*it is* an evil that cannot be controlled, full of deadly poison. [9]We bless *our* God and Father with it. And with it we curse men who are made according to *the* image of God. [10]Out of the same mouth goes forth blessing and cursing. My brothers, these things ought not to be so. [11]Does the fountain out of the same opening pour forth *both* sweet and bitter? [12]My brothers, is a fig-tree able to bring forth olives? or a vine figs? So no fountain *is able* to bring forth *both* salt and sweet water.

[13]Who *is* wise and understanding among you? Out of good behavior let him show his works, in meekness of wisdom. [14]But if you have bitter jealousy and fighting in your heart, do not boast and lie against the truth. [15]This is not that wisdom *which* comes down from above, but *it is* earthly, beastly, devilish. [16]For where jealousy and fighting *are*, there *is* confusion and every evil thing. [17]But the wisdom that is from above is first pure, then peaceful, gentle, yielding, full of mercy and of good fruits—not partial and not pretended. [18]And *the* fruit of righteousness is sown in peace for those that make peace.

CHAPTER 4

[1]Where *do* wars and fightings among you *come* from? *Do they* not *come* from this—from your lusts which war in your members? [2]You desire, and do not have. You kill and are jealous, and are not able to get *what you want*. You fight and war, but you do not have *what you want* because you do not ask. [3]You ask and do not receive, because you ask in the wrong way—that you may waste it on your lusts. [4]You adulterers and adulteresses! Do you not know that the friendship of the world is hateful *to* God? Therefore whoever desires to be a friend of the world shows himself to be an enemy of God. [5]Or do you think that the Scripture says in vain, The spirit which dwells in us yearns to envy? [6]But He gives more grace. For this reason He says, "God sets Himself against those who are proud, but He gives grace to those who are humble." [7]Therefore put yourself under God. Resist the devil, and he will run from you. [8]Draw near to God, and He will draw near to you. Clean *your* hands, sinners—and purify *your* hearts, you double-minded ones. [9]Be sorrowful and mourn and weep. Let your laughter be turned to mourning and *your* joy to shame. [10]Humble yourselves before the Lord, and He shall exalt you.

[11]Do not speak evil against one another, *my* brothers. He who speaks against *his* brother, and *who* judges his brother, speaks against the Law and judges *the* Law. But if you judge *the* Law, you are not a doer of *the* Law, but a judge. [12]One is the Lawgiver, who is able to save and to destroy. Who are you that judges another?

[13]Come now! you who say, Today and tomorrow we will go into such a city and will spend a year there—and we will buy and sell, and we will make a profit—[14]you who do not know what *will happen* tomorrow. For what *is* your life? For it is a mist which appears for a little while and then vanishes away. [15]Instead you *ought to* say, If the Lord is willing and we should live, we also may do this or that. [16]But now you rejoice in your boastings. All such rejoicing is evil. [17]Therefore, to *him* who knows to do good, and does not do *it*, it is sin to him.

CHAPTER 5

[1]Come *now*, *you* rich men, weep, howling over your miseries which *are* coming upon *you*. [2]Your riches have rotted, and your clothes have become moth-eaten. [3]Your gold and silver has been eaten away, and their rust shall be for a witness against you and shall eat your flesh like fire. You have heaped up treasure in *the* last days. [4]Behold! the wages of the workers who harvested your fields cry out (which you have kept back *from them*), and the cries of the ones who reaped have entered into the ears of *the* Lord of Hosts. [5]You lived in pleasure on

the earth and satisfied yourself. You have nourished your hearts, as in a day of slaughter. [6]You have condemned *and* killed the just, *and* he does not resist you.

[7]Therefore, *my* brothers, be patient until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, having patience for it until it gets *the* early and late rain. [8]You be patient also. Make your hearts strong, because the coming of the Lord has drawn near. [9]Do not grumble against one another, *my* brothers, so that you may not be condemned. Behold! *the* Judge stands before the door. [10]My brothers, *as* an example of suffering evils, and of patience, take the prophets who spoke in the name of *the* Lord. [11]Behold! the ones who hold out to the end we call happy. You have heard of the patience of Job. And you saw the end of *the* Lord—that the Lord is full of pity and tender mercy.

[12]But above all, my brothers, do not swear—neither *by* Heaven, nor the earth, nor any other oath. But let your yes be yes, and your no, no—so that you may not fall into hypocrisy. [13]Does anyone among you suffer hardships? Let him pray. Is anyone cheerful? Let him sing the praises of God. [14]Is anyone sick among you? Let him call the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. [15]And the prayer of faith shall save the one who is sick, and the Lord will raise him up—and if he is *one* who has committed sins, it shall be forgiven him. [16]Confess *your* faults to one another, and pray for one another, so that you may be healed. The fervent working prayer of a righteous man has much power. [17]Elijah was a man who had the same kind of feelings we have, and he prayed in prayer *for it* not to rain. And it did not rain on the earth three years and six months. [18]And he prayed again, and the sky gave rain, and the earth brought forth its fruit.

[19]*My* brothers, if anyone among you goes astray from the truth, and *if* anyone brings him back, [20]let him know that he who brings a sinner from *the* error of his way shall save a soul from death and shall cover a multitude of sins.

The FIRST Letter of PETER

CHAPTER 1

[1]Peter, an apostle of Jesus Christ, to *the* elect strangers of *the* Dispersion of Pōn'-tūs, of Galatia, of Căp-pă-dō'-cī-ă, of Asia, and of Bithynia [Bī-thĭn'-i-ă]—[2]elected according to *the* foreknowledge of God *the* Father, in a setting apart by *the* Spirit, unto obedience and sprinkling of *the* blood of Jesus Christ. *May* grace and peace be multiplied to you.

[3]Blessed *be* the God and Father of our Lord Jesus Christ, who, according to His great mercy, brought us forth again to a living hope, through *the* resurrection of Jesus Christ from among *the* dead, [4]to an inheritance which cannot rot away, and which is unspotted and never fades away, reserved in Heaven for us, [5]who *are* being kept by *the* power of God through faith unto salvation, ready to be revealed in *the* last time—[6]in which you greatly rejoice. *But* now, for a little while (since it is needful,) *you* are being put to grief in many trials—[7]so that the proving of your faith, being much more precious than of gold, (which, even though proved by fire, perishes,) may be found unto praise and honor and glory, in *the* revealing of Jesus Christ. [8]*Though* you have not seen *Him*, you love *Him*. In whom, *though you are* not looking upon *Him* now, but believing, you rejoice with joy unspeakable and full of glory—[9]receiving the end of your faith, *the* salvation of *your* souls. [10]Of which salvation the prophets (who told beforehand of the grace *of God* towards you) looked for and carefully searched out—[11]searching what, or what manner of time, the Spirit of Christ within them was declaring. *For He* testified beforehand of the sufferings of Christ and the glories coming after these *sufferings*. [12]To whom it was revealed that they were not ministering those things to themselves, but to us—which things now have been made known to you by those who preached the Gospel to you in *the* Holy Spirit sent from Heaven—into which things the angels desire to look.

[13]For this reason tighten up the waist of your mind. Be watchful. Hope to the end in the grace which is being brought to you in *the* revealing of Jesus Christ. [14]*Be* as obedient children, not following the pattern of your old lusts in your ignorance, [15]but even as He who has called you *is* holy, you yourselves also be holy in all *your* behavior—[16]because it has been written, "Be holy, because I am holy" (See LEVITICUS 11:44).

[17]And since you call upon Him *as* Father, who without any regard of persons judges according to everyone's work, pass the time of your stay *here* in fear. [18]*For* you know that you were not redeemed by corruptible things, by silver or by gold, from your vain manner of life handed down

from *your* fathers, [19]but *you were redeemed* by *the* precious blood of Christ, as of a lamb without blemish and without spot. [20]*For* truly He had been foreknown before *the* foundation of *the* world, but was made known at *the* last times for the sake of you [21]who through Him believe in God, who raised Him up from among *the* dead, and gave glory to Him—so that your faith and hope might be in God. [22]Since you have purified your souls in obedience to the truth through *the* Spirit unto brotherly love which is not pretended, love one another fervently out of a pure heart. [23]*For* you have been born again, not of seed which can rot away, but of *seed* that can never rot away, by *the* word of God living and remaining forever. [24]Because all flesh *is* as grass, and all *the* glory of man *is* like *the* flower of grass. The grass withered, and the flower of it fell away. [25]But the word of *the* Lord goes on forever. And this is the word which was preached to you.

CHAPTER 2

[1]Therefore, laying aside all malice, and all guile, and hypocrisies and jealousies, and all evil words—[2]like newborn babies, long for the pure milk of the word, so that you may grow by it—[3]if indeed you have tasted that the Lord *is* good. [4]Coming to *Him*, the Living Stone, (indeed refused by men, but elect, precious with God,) [5]you also as living stones are being built up *into* a spiritual house, a holy priesthood, to offer up spiritual sacrifices pleasing to God through Jesus Christ. [6]For this reason also it is contained in the Scripture, "Behold, I place in Zion an elect, precious Cornerstone—and he that believes on Him in no way shall be put to shame" (See ISAIAH 28:16). [7]*He is* precious therefore to you who believe. But to the unbelieving, *the* Stone which the builders rejected, this became *the* Head of *the* corner, [8]and a Stone-of-stumbling and a Rock-of-offense to the unbelieving ones—who stumble at the Word, not believing, to which they also were appointed. [9]But you *are* a chosen generation, a royal priesthood, a holy nation, a people who belong to *God*, so that you might show forth the praises of Him who called you out of darkness into His wonderful light—[10]you who once *were* not a people, but now *are the* people of God: *you* who had not received mercy, but now *have* received mercy (See HOSEA 2:23).

[11]Beloved, I urge *you* as strangers and pilgrims to keep yourselves away from fleshly lusts, which war against the soul. [12]Make your behavior wholesome among the Gentiles, so that (with regard to that in which they speak against you as evildoers) through witnessing your good works, they may glorify God in *the* day of *His* visitation.

[13]Therefore be obedient to every law of man for the Lord's sake—whether to a king as supreme, [14]or to governors as sent by Him to punish evildoers and *to* praise those who do well. Because so is the

will of God, that the ignorance of foolish men may be put to silence by welldoing. [16]As free men (yet not using freedom as a cover of evil feeling, but as servants of God), [17]honor all men, love the brotherhood, fear God, honor him who rules.

[18]Servants, be obedient to *your* masters with all fear—not only to the good and gentle ones, but also to the wicked ones. [19]For this *is* pleasing *to God,* if for the sake of conscience towards God anyone patiently endures sorrows, suffering unjustly. [20]For what glory *is it* if you patiently endure *when you are* sinning and are being whipped *for it?* But if you patiently endure *when you are* doing good, and suffering *for it,* this *is* pleasing to God. [21]For you were called to this, because Christ also suffered for us, leaving us an example so that you should follow His steps—[22]who did no sin, neither was guile found in His mouth, [23]who did not speak evil in return when evil was being spoken to *Him.* He did not threaten when He was suffering, but He gave *Himself* over to Him who judges righteously. [24]*He* Himself bore our sins in His own body on the tree, so that we, being dead to sins, might live unto righteousness—by whose stripes you were healed. [25]For you were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls (See ISAIAH 53:4-12).

CHAPTER 3

[1]Likewise, wives, be subject to your own husbands—so that, even if any do not believe the word, they may without a word be won by the behavior of the wives—[2]watching your pure behavior *carried out* in *godly* fear. [3]*When you* make *yourself* beautiful, let it not be *by* the outward braiding of hair and putting on of gold, or *by* putting on clothes, [4]but *let it be* the hidden man of the heart, in the *beauty* of a meek and quiet spirit which can never be corrupted—which is of great value in the sight of God. [5]For in this way in the old days too, the holy women (the ones who were trusting in God) made themselves beautiful, being subject to their own husbands. [6]*Even* as Sarah obeyed Abraham, calling him lord—whose children you became, doing good and not fearing any terror. [7]Likewise, you husbands live with *the woman* according to knowledge, giving *her* honor, as to a weaker vessel, as also *being* heirs together of *the* grace of life, so that your prayers may not be cut off.

[8]Finally, all of you *be* of one mind. Have pity, loving the brothers. *Be* tender-hearted *and* friendly. [9]Never give evil for evil, nor evil-speaking for evil-speaking. But on the contrary, give blessing, knowing that you were called to this, that you should inherit blessing. [10]For he that wants to love life and to see good days, let him stop his tongue from evil and his lips from speaking deceit. [11]Let him turn aside from evil, and let him do good. Let him seek peace, and let him run after it—[12]because the eyes of *the* Lord *are* on *the* righteous, and His ears *are open* to their

prayers. But *the* face of *the* Lord *is* against the ones who are doing evil.

[13]And who *is* he that shall hurt you if you are imitators of that which *is* good? [14]But if you also should suffer on account of righteousness, blessed *are you*. But you should not be afraid of their fear, neither should you be troubled. [15]But sanctify the Lord God in your hearts, and be ready always to give an answer to everyone that asks you a reason for the hope that is in you, with meekness and fear—[16]*always* having a good conscience, so that in the thing regarding which they speak against you as evildoers, they who lie against your good behavior in Christ may be ashamed. [17]For *it is* better, if the will of God desires it so, *for you* to suffer while doing good than while doing evil. [18]Because even Christ once for all suffered for sins, *the* Just for *the* unjust, so that He might bring us to God—being put to death in the flesh, but made alive by the Spirit. [19]In which also, going to the spirits in prison, He preached [20]to those who did not believe in times gone by—when at one time the longsuffering of God was waiting—in *the* days of Noah—while *the* ark was being prepared. In which *ark*, a few, that is, eight souls were saved through water: [21]which antitype now also saves us, *even* baptism—not a putting away of *the* filth of *the* flesh, but *the* answer of a good conscience towards God through *the* resurrection of Jesus Christ, [22]who is at *the* right hand of God. For He has gone into Heaven; angels and leaders and powers being subjected to Him.

CHAPTER 4

[1]Since, then, Christ has suffered for us in *the* flesh, you also arm yourselves with the same mind. For he that has suffered in *the* flesh has been set free from sin, [2]to the end that *he* no longer will live the rest of the time in *the* flesh to the lusts of men, but to the will of God. [3]For the time of life *which is* past *is* enough for us to have worked out the will of the heathen, when we walked in wantonness, lusts, wine-drinking, parties, drinkings, and unholy idol-worshipping. [4]In which *matter* they think it strange that you do not run with *them* into the same overflow of shamelessness, speaking evil *of you*. [5]They shall give account to Him who is ready to judge *the* living and *the* dead. [6]For to this end also the Gospel was preached to *the* dead, so that they might be truly judged according to men in *the* flesh, but might live according to God in *the* Spirit. [7]But the end of all things has drawn near. Therefore be right-minded, and be watchful unto prayers. [8]And above all things have earnest love among yourselves, for love will cover a multitude of sins. [9]Be hospitable to one another, without grumblings. [10]According as each has received a gift, *so* minister it to each other, as good managers of *the* many-sided grace of God. [11]If anyone speaks, *let him speak* as *the* very words of God. If anyone ministers, *let him do* it as of *the* strength which God supplies—so that in all things God may be glorified through Jesus Christ, to whom is the glory and the power forever and ever. **Amen.**

12Beloved, do not be surprised at the fire *of persecution which is* taking place among you for your trial, as if a strange thing *is* happening to you. 13But even as you share in the sufferings of Christ, rejoice that also in the revealing of His glory you may be beside yourself with joy. 14If you are spoken evil of for *the* name of Christ, blessed *are you,* because the Spirit of God and of glory rests upon you. On their part He is blasphemed, but on your part He is glorified. 15For let none of you suffer as a murderer, or thief, or evildoer, or as a meddler. 16But if *one suffer* as a Christian, let him not be ashamed, but let him glorify God because of this. 17For the time *has come* for the judgment to begin at the house of God. But if *it* first *begins* at us, what *shall be* the end of those who do not believe the Gospel of God? 18And if the righteous scarcely is saved, where shall the ungodly and the sinner appear? 19Therefore also those who suffer according to the will of God, as to a faithful Creator, let them commit their souls *to Him* in welldoing.

CHAPTER 5

1I (who *am* a fellow-elder and witness of the sufferings of Christ—who also *am* a partaker of the glory about to be revealed) urge the elders who are among you 2to shepherd the flock of God which is among you. Watch carefully over *them,* not by force, but willingly—not for evil gain, but with a ready mind—3not as lording it over the things you have been given, but being examples to the flock. 4And when the chief Shepherd has been revealed, you shall receive the crown of glory that never fades away.

5Likewise, *you* younger, be subject to *the* elders. And all of you be subject to one another. Be clothed with an humble mind—because God sets Himself against *the* proud, but gives grace to *the* humble. 6Humble yourselves therefore under the mighty hand of God, so that He may lift you up in *due* time—7throwing all your care upon Him, because He cares about you. 8Be careful, watch! because your enemy, *the* devil, walks around like a roaring lion, seeking whom he may swallow up. 9Resist *him,* firm in *the* faith, knowing that the same kind of sufferings are being sent upon your brothers who *are* in *the* world. 10But may the God of all grace Himself (who has called us unto His everlasting glory in Christ Jesus) make you perfect after you have suffered a little while. May He make *you* stand fast. May He strengthen *you.* May He settle *you.* 11To Him *be* the glory and the power forever and ever. Amen.

12By Sĭl-vā′-nŭs, a faithful brother to you, as I think, I have written briefly, urging and testifying this to be *the* true grace of God, in which you stand. 13The *church that is* in Babylon, elected with *you,* greets you, and Mark my son. 14Greet one another with a kiss of love. Peace *be* with you all who *are* in Christ Jesus. Amen.

The SECOND Letter of PETER

CHAPTER 1

[1]Simon Peter, a servant and apostle of Jesus Christ, to those who have received the same precions faith with us through the righteousness of our God and Saviour Jesus Christ. [2]Grace and peace be multiplied to you in *the* knowledge of God and of Jesus our Lord.

[3]Even as His godly power has given to us all things which have to do with life and godliness, through the knowledge of Him who called us by *His* glory and power—[4]through which He has given to us very great and precious promises, so that through these *promises* you may become partakers of *the* divine nature—having escaped the rottenness that is in the world through lust.

[5]And for this very reason also, after you have added in all earnestness, fill out your faith with goodness—and *your* goodness with knowledge—[6]and *your* knowledge with self-control—and *your* self-control with patience—and *your* patience with godliness—[7]and *your* godliness with brotherly love—and *your* brotherly love with love. [8]For if these things are in you and are plentiful, they do not make *you* either idle or unfruitful as to the knowledge of our Lord Jesus Christ. [9]For he who does not have these things is blind *and* cannot see very far, *for he* has forgotten that *he was* made pure from his old sins. [10]For this reason, *my* brothers, give all the more carefulness to make your calling and election sure. For *if you* do these things you shall never stumble at any time. [11]For so shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished to you.

[12]For this reason I will not fail to cause you always to remember these things, even though you know *them* and have been firmly settled in the present truth. [13]But I think that as long as I am in this earthly dwelling it is good to stir you up into remembering *these things*. [14]*For I* know that the putting off of my earthly dwelling is going to be soon, even as our Lord Jesus Christ showed to me. [15]But I will also do my best always to see that you have these things in *your* memory after I am gone. [16]For we have not followed cleverly invented fables when we made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of His majesty. [17]For when He had received honor and glory from God the Father, such a voice came to Him from the magnificent glory, "This is My Son, the Beloved, in whom I am well-pleased" (See MATTHEW 17:18). [18]And we heard this voice which came down from Heaven, when we were with Him on the holy mountain. [19]And we have the word of the prophets confirmed—to which you do well to pay attention, as you would to a lamp shining in a dark place, until the day should dawn, and *the* Morning-Star should rise in your

hearts—[20]knowing this first, that not any prophecy of the Scripture is of its own interpretation. [21]For prophecy was never at any time brought by *the* will of man, but the holy men of God spoke, being borne along by *the* Holy Spirit.

CHAPTER 2

[1]But there were also false prophets among the people—just as there will also be false teachers among you, who secretly will bring in false teachings which destroy. And they will deny the Master who bought them, bringing upon themselves quick destruction. [2]And many shall follow their destroying ways—because of *them* the way of truth shall be evil spoken of. [3]And through greediness they will make gain of you through well-turned words—for whom judgment from of old is not idle, and their destruction does not sleep. [4]For God did not spare *the* angels who sinned, but when He had thrown them into the deepest hell, He gave them up into chains of darkness to be kept unto Judgment. [5]And He did not spare *the* old world, but saved Noah *the* eighth *person*, a preacher of righteousness—bringing in *the* flood upon *the* world of *the* ungodly. [6]And turning *the* cities of Sodom and Gō-môr'-rāh into ashes, He condemned *them* with an overthrow—setting an example to those who were going to live ungodly. [7]And He delivered righteous Lot, *who was* distressed by the filthy behavior of the lawless—[8]for day by day *that* just man's righteous soul was tormented with *their* lawless works, as he lived among them, seeing and hearing.

[9]*The* Lord knows *how* to deliver *the* godly out of temptation, and to keep *the* unjust unto a day of judgment to be punished, [10]and especially those who walk after *the* flesh in *the* lust of uncleanness, and who hate government. *They are* bold, self-willed. They do not fear to speak evil of rulers—[11]when *even* angels, who are greater in strength and power, do not bring a shaming charge against them before the Lord. [12]But like the natural animals who have no reason, who have been born to be caught and destroyed, speaking hurtfully in things they know nothing of, they shall utterly perish in their own rottenness, [13]being about to receive *the* reward of lawlessness. *For they* count it pleasure to riot in the daytime, *being* spotty and disgraceful *men*, taking great joy in their falsehoods as they feast with you. [14]*They* have eyes full of an adulteress and that never stop sinning—drawing to themselves souls that are not settled. *They* have a heart full of the desire to have more and more. *They are* cursed children. [15]Leaving the right way, they went astray, following in the way of Bā'-lāam *the son* of Beor, who loved *the* reward of unrighteousness [16](but he was reproved of his own wickedness when *the* dumb beast of burden spoke in the voice of man, forbidding the madness of the prophet). [17]These are springs without water, clouds being driven by storm—for whom the blackness of dark-

ness is kept forever. [18]For in speaking great swelling *words* of vanity, by *the* lusts of *the* flesh and by wicked looseness, they draw those who indeed had escaped from the ones who walk in error. [19]*They* promise them freedom while they themselves are the slaves of corruption—for by whom anyone has been overcome, by the same he also is held in slavery. [20]For if through *the* knowledge of the Lord and Saviour Jesus Christ they have escaped the filthy vices of the world, but when they have become tangled up in these again, they are overcome—their last *state* is worse than the first. [21]For it would have been better for them not to have known the way of righteousness, than, knowing *it*, to have turned away from the holy commandment delivered to them. [22]But the *teaching* of the true proverb has happened to them: *The* dog has returned to his own vomit, and, *The* sow who was washed *has returned* to *her* rolling place in *the* mud.

CHAPTER 3

[1]This second letter, *my* beloved, I now write to you, in which I stir up your pure mind to remember [2]to pay attention to the words spoken before by the holy prophets, and of the commandment of the Lord and Saviour by us, the apostles. [3]First, *you* know this, that scoffers will come in the last days—walking according to their own lusts, [4]and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue this way from *the* beginning of *the* creation. [5]For by their own will this is hidden from them—that by the word of God the heavens were of old, and *the* earth *was made* to stand out of the water, and in the water [6](through which *waters* the old world perished when it had been flooded with water). [7]But the heavens and the earth which now exist are kept by the same word, being kept for fire unto the day of judgment and destruction of ungodly men. [8]But do not let this one thing be hidden from you, *my* beloved, that one day *is* with *the* Lord as a thousand years, and a thousand years as one day. [9]The Lord is not slow as to the promise, as some think of slowness, but *He* is longsuffering towards us—not willing for any to be lost, but all to come to repentance. [10]But the day of *the* Lord shall come as a thief in *the* night—in which the heavens shall pass away with a great noise, and *the* elements shall melt away with burning heat—and *the* earth and the works in it shall be burned up.

[11]Since, then, all these things are to be melted away, what kind of *persons* ought you to be in holy behavior and godliness? [12]*You should be* looking for and rushing the coming of the Day of God, on account of which *the* heavens, being on fire, will melt away—and *the* elements shall melt, burning with heat. [13]But according to His promise, we look for new heavens and a new earth, in which righteousness dwells. [14]For this reason, *my* beloved, since you are looking for these things, be care-

ful to be found by Him in peace, without spot and without blame. [15]And think of the longsuffering of our Lord *as* salvation—even as our beloved brother Paul wrote to you, according to the wisdom given to him [16](as also he speaks about these things in all of *his* letters, among which things there are some things hard to understand, which the ignorant and unsettled ones pervert, as *they* also *do* the other Scriptures – to their own destruction).

[17]You therefore, *my* beloved, knowing *this* beforehand, be careful lest you may be led away with the error of the lawless *ones and* may fall from your own firm stand. [18]But grow in graee and in *the* knowledge of our Lord and Saviour Jesus Christ. To Him *be* glory both now and to *the* day of eternity. Amen.

The FIRST Letter of JOHN

CHAPTER 1

[1]*We report to you* that which was from *the* beginning, that which we have heard, that which we have seen with our eyes, that which we looked upon and handled with our hands, as regards the Word of life. [2]And the Life was revealed. And we have seen, and bear witness, and report to you that everlasting Life which was with the Father, and *which was* revealed to us. [3]We report to you what we have seen and *what* we have heard, so that you also may have fellowship with us. And truly our fellowship *is* with the Father, and with His Son, Jesus Christ. [4]And we write these things to you so that your joy may be full.

[5]And this is the message which we have heard from Him and announce to you, that God is light, and there is no darkness at all in Him. [6]If we say that we have fellowship with Him, and walk in darkness, we lie, and we do not practice the truth. [7]But if we walk in the light as He is in the light, we have fellowship with one another—and the blood of Jesus Christ His Son cleanses us from all sin. [8]If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. [9]If we confess our sins, He is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. [10]If we say that we have not sinned, we make Him a liar, and His word is not in us.

CHAPTER 2

[1]My little children, I write these things to you so that you may not sin. And if anyone should sin, we have a Helper with the Father, Jesus Christ *the* Righteous One. [2]And He is *the* propitiation for our sins—but not for ours only, but also for the whole world.

[3]And by this we know that we have known Him—if we keep His commandments. [4]He that says, I have known Him, but is not keeping His commandments, is a liar, and the truth is not in him. [5]But whoever keeps His word, truly the love of God has been perfected in him. By this we know that we are in Him. [6]He that says *he* rests in Him ought also to walk in the same way as He walked. [7]*My* brothers, I do not write a new commandment to you, but an old commandment which you had from *the* beginning. The old commandment is the word which you heard from *the* beginning. [8]Again I write to you a new commandment, which is true in Him and in you—because the darkness is passing away, and the true Light already shines. [9]He that says *he* is in the light and hates his brother is in the darkness even until now. [10]He that loves his brother rests in the light and there is no cause of stumbling in him. [11]But he that hates his brother is in the darkness, and walks in the darkness, and he does not know where he goes, because the darkness blinds his eyes.

[12]I write to you, little children, because *your* sins have been forgiven you for His name's sake. [13]I write to you, fathers, because you have known Him who *is* from *the* beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father.

[14]I wrote to you, fathers, because you have known Him who *is* from *the* beginning. I wrote to you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one. [15]Do not love the world or the things in the world! If anyone loves the world, the love of the Father is not in him, [16]because all that which *is* in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world. [17]And the world is passing away, and the lust of it. But he that does the will of God remains for ever.

[18]Little children, it is *the* last hour. And just as you heard that the antichrist is coming, even now many antichrists have arisen—from which we know that it is *the* last hour. [19]They went out from among us, but they were not of us—for if they were of us, they would have stayed with us. But *this was* so that they might become known, that they all are not of us. [20]But you have an anointing from the Holy One, and you know all things. [21]I did not write to you because you do not know the truth, but because you know it—and that no lie is ever of the truth. [22]Who is a liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son. [23]Everyone that denies the Son does not have the Father either. [24]You, then, let that dwell in you which you have heard from the beginning. If what you heard from *the* beginning dwells in you, you also will dwell in the Son and in the Father. [25]And this is the promise He promised us—life everlasting. [26]I wrote these things to you concerning those who lead you astray. [27]And the anointing which you received from Him remains in you, and you have no need that anyone should teach you. But even as the same anointing teaches you about all things, and is true, and is not a lie—and even as it taught you—you shall live in Him. [28]And now, little children, remain in Him so that when He is revealed we may have boldness, and may not be put to shame from before Him at His coming.

[29]If you know that He is righteous, you know that everyone who practices righteousness has been born of Him.

CHAPTER 3

[1]See what love the Father has given to us, that we should be called the children of God! For this reason, the world does not know us, because it did not know Him. [2]*My* beloved, now we are children of God,

and it does not yet appear what we shall be. But we know that when He shall appear, we shall be like Him—for we shall see Him as He is. [3]And everyone that has this hope in him purifies himself, even as He is pure.

[4]Everyone that practices sin also practices lawlessness—and sin is lawlessness. [5]And you know that He was revealed so that He might take away our sins—and in Him there is no sin. [6]Everyone who remains in Him does not sin. Everyone that sins has not seen Him, and has not known Him. [7]Little children, do not let anyone lead you astray. He that practices righteousness is righteous, even as He is righteous. [8]He that practices sin is of the devil, because the devil sins from *the* beginning. For this the Son of God was revealed, that He might undo the works of the devil. [9]Anyone that has been born of God does not practice sin, because His seed remains in him, and he is not able to sin because he has been born of God. [10]In this *way* the children of God are shown forth, and the children of the devil. Anyone that does not practice righteousness is not of God, and *also* he that does not love his brother. [11]Because this is the message which you heard from *the* beginning, that we should love one another—[12]not like Cain, *who* was of the wicked one, and killed his brother. And why did he kill him? Because his works were wicked, and the *works* of his brother *were* righteous.

[13]Do not wonder, my brothers, if the world hates you. [14]We know that we have passed out of death into life because we love the brothers. He that does not love *his* brother continues in death. [15]Anyone who hates his brother is a murderer—and you know that no murderer has everlasting life abiding in him.

[16]By this we know love, because He laid down His life for us—and we ought to lay down *our* lives for *our* brothers. [17]But whoever has the means of life of the world, and sees that his brother has need, and shuts up his tender feelings from him, how does the love of God live in him? [18]My little children, we should not love in word, nor with tongue, but in work and in truth. [19]And by this we know that we are of the truth and shall convince our hearts before Him. [20]For if our heart condemns us, God is greater than our heart and knows all things. [21]Beloved, if our heart does not condemn us, we have confidence towards God. [22]And whatever we may ask, we receive from Him, because we keep His commandments, and we practice the things which are pleasing in His sight. [23]And this is His commandment, that we should believe on the name of His Son, Jesus Christ, and *that* we should love one another, even as He commanded us. [24]And he that keeps His commandments lives in Him, and He in him—and by this we know that He lives in us, by the Spirit which He gave to us.

CHAPTER 4

[1]Beloved, do not believe every spirit, but test the spirits *to see* if they are of God, for many false prophets have gone out into the world. [2]By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in *the* flesh is of God. [3]And any spirit which does not confess that Jesus Christ has come in *the* flesh is not of God. And this is that *spirit* of the antichrist *of* which you have heard that it comes. And now it is already in the world. [4]Little children, you are of God and have overcome them because He who *is* in you is greater than he who *is* in the world. [5]They are of the world. This is why they speak of the world, and the world hears them. [6]We are of God. He that knows God hears us. He that is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

[7]Beloved, we should love one another—because love is of God, and everyone that loves has been born of God and knows God. [8]He that does not love never knew God, because God is love. [9]In this the love of God was revealed in us, that God has sent His Son, the Only-begotten, into the world so that we might live through Him. [10]In this is love, not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins. [11]Beloved, if God so loved us, we ought also to love one another. [12]No one has seen God at any time. If we love one another, God lives in us and His love is perfected in us. [13]By this we know that we live in Him, and He in us, because He has given to us from His Spirit. [14]And we have seen and bear witness that the Father has sent the Son *as* Saviour of the world.

[15]Whoever may confess that Jesus is the Son of God, God lives in him and he in God. [16]And we have known and have believed the love which God has in us. God is love, and he that continues in love continues in God, and God in him. [17]In this has love been made perfect with us, that we may have confidence in the Day of Judgment, that even as He is, so are we in this world. [18]There is no fear in love, but perfect love thrusts out fear—because fear has torment, and he that fears has not been made perfect in love. [19]We love Him because He first loved us.

[20]If anyone says, I love God, and hates his brother, he is a liar. For he that does not love his brother whom he has seen, how is he able to love God whom he has not seen? [21]And we have this commandment from Him, that he that loves God should also love his brother.

CHAPTER 5

[1]Whoever believes that Jesus is the Christ has been born of God. And whoever loves Him who brought to birth also loves him that has been

born in Him. [2]By this we know that we love the children of God, when we love God and keep His commandments. [3]For this is the love of God, that we should keep His commandments, and His commandments are not too heavy. [4]Because all that has been born of God overcomes the world. And this is the victory that has overcome the world, *even* our faith. [5]Who is he that overcomes the world but he that believes that Jesus is the Son of God? [6]This is He that came by means of water and blood, Jesus the Christ. *He came* not by water only, but by water and blood. And it is the Spirit that bears witness, because the Spirit is the truth. [7]For *there are three who bear witness in Heaven, the Father, the Word, and the Holy Spirit, and these three are one.* [8]*And* there are three who bear witness on the earth, the Spirit, and the water, and the blood—and the three are *witnesses* to the one *thing*. [9]If we receive the witness of men, the witness of God is greater. Because this is the witness of God which He has witnessed concerning His Son. [10]He that believes on the Son of God has the witness in himself. He that does not believe God has made Him a liar—because he has not believed in the witness which God has testified concerning His Son. [11]And this is the witness, that God gave to us everlasting life—and this life is in His Son. [12]He that has the Son has life. He that does not have the Son of God does not have life.

[13]I wrote these things to you who believe on the name of the Son of God, so that you may know that you have everlasting life—and so that you may believe on the name of the Son of God. [14]And this is the confidence which we have towards Him, that if we ask anything according to His will, He hears us—[15]and if we know that He hears us, whatever we may ask, we know that we have the prayers which we have asked from Him.

[16]If anyone should see his brother sinning a sin *which is* not unto death, he shall ask, and He shall give him life for those that do not sin unto death. There is a sin unto death—I do not say that he should ask in regard to that. [17]All unrighteousness is sin—and there is a sin *which is* not unto death. [18]We know that everyone who has been born of God does not sin—but he that was born of God keeps himself, and the wicked one does not touch him. [19]We know that we are of God, and the whole world lies in the wicked one. [20]And we know that the Son of God has come, and *He* has given us an understanding that we might know Him that *is* true. And we are in Him that *is* true, *even* in His Son Jesus Christ. He is the true God and everlasting life.

[21]Little children, keep yourselves from idols. Amen.

The SECOND Letter of JOHN

[1]The elder to *the* elect lady and her children, whom I love in truth—
and not only I, but also all those who have known the truth, [2]for the
sake of the truth which lives in us and shall be with us for ever. [3]Grace,
mercy *and* peace shall be with us, from God *the* Father, and from *the*
Lord Jesus Christ, the Son of the Father, in truth and love.

[4]I was so very happy that I have found *some* of your children walk-
ing in truth, just as we received commandment from the Father. [5]And
now I beg of you, lady, not as though I were writing a new command-
ment to you, but that which we had from *the* beginning, that we should
love one another. [6]And this is love, that we walk according to His com-
mandments. This is the commandment, even as you heard from *the*
beginning, that you might walk in it. [7]Because many deceivers have
gone out into the world, those who do not confess *that* Jesus Christ *is*
coming in *the* flesh—this is the deceiver and the antichrist. [8]Watch
yourselves so that you may not lose what things we have worked out,
but that we may receive a full reward. [9]Whoever oversteps, and does
not continue in the teaching of Christ, does not have God. He that con-
tinues in the teaching of Christ, this one has both the Father and the
Son. [10]If anyone comes to you and does not bring this teaching, do not
receive him into *your* house, and do not say to him, Greeting! [11]For he
who says to him, Greeting! takes part in his evil works.

[12]Since I have many things to write to you, I do not want *to write*
with paper and ink, but I hope to come to you, and to speak mouth to
mouth so that our joy may be full.

[13]The children of your elect sister greet you. Amen.

The THIRD Letter of JOHN

[1]The elder to Gā'-iŭs the beloved, whom I love in truth.

[2]Beloved, in regard to all things I wish you to do well and to be in good health, even as your soul is doing well. [3]For I was very happy when *the* brethren came and testified of your truth, even as you walk in truth. [4]I have no joy greater than this, that I should hear of my children walking in truth. [5]Beloved, faithfully you do whatever you do for the brothers and for *the* strangers, [6](who witnessed of your love before *the* church,) whom you will do well to set forward in a manner worthy of God. [7]For they went out for the Name, taking nothing from the nations. [8]We therefore ought to receive such, that we may be fellow-helpers with the truth.

[9]I wrote to the church, but Diotrephes [Dī-ōt'-rē-fēēs], who loves to be chief among them, did not receive us. [10]For this reason, if I come, I will bring the works which he does to his memory, speaking against us with evil words. And not satisfied with these, he himself does not receive the brothers, and forbids those who would do *so*, and throws *them* out of the church. [11]Beloved, do not follow that which *is* evil, but what *is* good. He that does good is of God, but he that does evil has not seen God.

[12]Dĕ-mē'-trĭ-ŭs has a good report by all, and by the truth itself. And we also bear witness, and you know that our witness is true.

[13]I had many things to write, but I do not want to write to you with pen and ink. [14]But I hope to see you shortly, and we shall speak mouth to mouth. Peace *be* to you. The friends greet you. Greet the friends by name.

[1]Jude, a servant of Jesus Christ and brother of James, to the ones who are set apart in God *the* Father and kept in Jesus Christ—the called ones. [2]Mercy and peace and love be multiplied to you.

[3]Beloved, using all carefulness to write to you regarding the common salvation, I had need to write to you urging *you* to earnestly contend for the faith once for all delivered to the saints. [4]For certain men came secretly creeping in, they who were before of old marked out to this judgment, ungodly ones who are changing the grace of our God into evil doing and denying the only Master—our God and Lord Jesus Christ.

[5]But I would have you remember, though you once knew this, that when the Lord had saved a people out of *the* land of Egypt, in the second place He destroyed those who did not believe. [6]And angels who did not keep their own original state, but left their own dwelling-place, He keeps in everlasting chains under darkness unto *the* judgment of *the* great Day. [7]Just as Sodom and Gō-mōr'-rāh (and the cities around them in the same manner with them) had given themselves unto fōr-nī-cā'-tion, and had gone after other flesh, they are set forth as an example, undergoing punishment of everlasting fire. [8]Yet in the same way these dreamers also defile the flesh, despise government and speak evil of leaders. [9]But Michael the archangel, when he was setting himself against the devil, arguing about the body of Moses, he did not dare to bring an evil charge against him. But *he* said, *The* Lord rebuke you! [10]But these *men*—whatever things they do not know, they speak evil of. But what they know by nature, like the animals without reason, they corrupt themselves in these things. [11]Woe to them! because they have gone in the way of Cain, and have run greedily into the error of Balaam for reward, and have been lost in the gainsaying of Korah. [12]These are hidden rocks in your love feasts, feasting together *with you*, without fear setting themselves out to pasture. *They are* clouds without water, being carried about by winds. *They are* autumn trees without fruit, twice dead, plucked up by the roots. [13]*They are* wild waves of *the* sea foaming out their own shame—wandering stars to whom the blackness of darkness has been kept for ever.

[14]And Enoch, *the* seventh from Adam, also foretold of these, saying, "Behold, *the* Lord comes with myriads of His holy ones [15]to execute judgment against all, and to convict all the ones who were ungodly among them regarding all their works of ungodliness which they did in an ungodly way—and regarding all the hard things which ungodly sinners spoke against Him." [16]These are murmurers, complainers, walking after their own lusts. And their mouth speaks great swelling *words*, admiring persons for the sake of gain. [17]But you, beloved, remember the

words which have been spoken before by the apostles of our Lord Jesus Christ. [18]*Remember* that they told you that there will be mockers in *the* last time, walking after their own ungodly lusts. [19]These are they who set *themselves* apart, animal-like *men* who do not have the Spirit. [20]But you, beloved, building yourselves up in your most holy faith, praying in *the* Holy Spirit, [21]keep yourselves in *the* love of God, looking for the mercy of our Lord Jesus Christ unto everlasting life. [22]And have pity on some, making a difference. [23]But save others with fear, snatching *them* out of the fire, hating even the clothing spotted by the flesh.

[24]And unto Him who is able to keep you from falling, and to present *you* without blame before the presence of His glory, with unspeakable joy—[25]unto *the* only wise God, our Saviour, *be* glory and majesty, authority and power, both now and forever. Amen.

The REVELATION of John

CHAPTER 1

[1]The revelation of Jesus Christ, which God gave to Him to show to His servants those things which must take place shortly. And He showed *it* by sending His angel to His servant John, [2]who bore record of the word of God and the witness of Jesus Christ, and whatever things he saw. [3]Blessed *is* he that reads, and they that hear the words of *this* prophecy, and keep the things written in it—for the time *is* near.

[4]John, to the seven churches which *are* in Asia: Grace to you and peace from Him who is and who was and who *is* to come—and from the seven Spirits which are before His throne—[5]and from Jesus Christ, the faithful Witness, the First-born from among the dead and the Ruler of the kings of the earth. To Him who loved us and washed us from our sins in His blood, [6]and made us kings and priests to His God and Father—to Him *be* the glory and the might forever and ever. Amen.

[7]Behold! He comes with the clouds. And every eye shall see Him, and those who pierced Him *shall see Him*—and all the tribes of the earth shall wail on account of Him. Even so, Amen.

[8]I am the A and the Z, *the* Beginning and *the* Ending, says the Lord, who is and who was and who *is* to come, the Almighty.

[9]I, John, even your brother and companion in the trials and in the kingdom and patience of Jesus Christ, was in the island which *is* called Patmos, because of the word of God, and because of the testimony of Jesus Christ. [10]I came to be in *the* Spirit on the Lord's day, and I heard behind me a loud voice, as of a trumpet, [11]saying, I am the A and the Z, the First and the Last. And, What you see write in a book and send *it* to the churches in Asia—to Ĕph'-ē-sŭs, and to Smyrna [Smer'-nā], and to Per'-gă-mos, and to Thy-ā-tī'-rā, and to Sär'-dĭs, and to Phĭl-ā-dĕl'-phĭ-ă, and to Lâ-ŏd-ĭ-cē'-ă. [12]And I turned to see the voice which spoke with me, and turning I saw seven golden lampstands. [13]And in *the* middle of the seven lampstands *I saw One* like *the* Son of man, clothed in a garment reaching to the feet, and tied at the breasts with a golden band. [14]And His head and hair *were* white like wool, *as white* as snow. And His eyes *were* like a flame of fire. [15]And His feet *were* like fine brass, as *if* made to glow in a furnace. And His voice *was* like *the* voice of many waters. [16]And He had seven stars in His right hand, and *there was* a sharp two-edged sword going forth out of His mouth. And His face *was* as the sun shines in its power. [17]And when I saw Him, I fell at His feet as dead. And He laid His right hand on me, saying to me, Do not fear. I am the First and the Last [18]and the Living One. And I be-

came dead, and behold! I am alive forever and ever. Amen. And I have the keys of hell and of death. [19]Write the things which you saw, and the things which are, and the things which are going to take place after these things: [20]The mystery of the seven stars which you saw on My right hand, and the seven golden lampstands. The seven stars are *the* angels of the seven churches, and the seven lampstands which you saw are *the* seven churches.

CHAPTER 2

[1]To the angel of the church of Ĕph'-ē-sŭs write *this:* He who holds the seven stars in His right hand, He that is walking in the middle of the seven golden lampstands, says these things. [2]I know your works and your labor and your patience, and that you cannot bear evil men, and that you tried the ones pretending to be apostles, and are not, and that you found them to be liars. [3]And *I know that* you did bear up, and that you have patience, and that for My name's sake you have labored and have not become weary. [4]But I have *this* against you, that you left your first love. [5]Remember then where you have fallen from, and repent, and do the first works. And if *you do* not, I will come to you quickly and will move your lampstand out of its place—unless you repent. [6]But this you have, that you hate the works of the Nĭc-ō-lā-ī'-tāns, which I also hate. [7]He that has an ear, let him hear-what the Spirit says to the churches. To the one who overcomes I will give him to eat of the tree of life, which is in the middle of the paradise of God.

[8]And to the angel of the church of Smyrna [Smer'-nā], write *this: He who is* the First and the Last, who became dead and lived *again,* says these things. [9]I know your works and trouble and poverty—but you are rich. And *I know* the evil speaking of those who claim themselves to be Jews, and are not, but *are* a synagogue of Satan. [10]Do not at all fear the things which you are about to suffer. Behold! The devil is about to throw some of you into prison so that you may be tested—and you shall have ten days of trials. Be faithful unto death, and I will give you the crown of life. [11]He that has an ear, let him hear what the Spirit says to the churches. He that overcomes shall never in any way be hurt by the second death.

[12]And to the angel of the church in Per'-gă-mos write *this:* He who has the sharp two-edged sword says these things. [13]I know your works and where you live, where the throne of Satan *is.* And *I know that* you hold My name fast, and did not deny My faith even in the days in which An'-tĭ-pās *was* My faithful witness—who was killed among you, where Satan lives. [14]But I have a few things against you, because you have there those who are holding fast to the teaching of Bā'-lăam, who taught Bā'-lăk to throw a stumbling block before the sons of Israel, to

eat things sacrificed to idols and to commit fôr-nī-cā'-tion. [15]So do you also have those who are holding fast to the teaching of the Nĭc-ō-lā-ĭ'-tăns, which thing I hate. [16]Repent! But if *you do* not, I will come to you quickly, and I will make war with them with the sword in My mouth. [17]He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, I will give to him to eat of the hidden manna. And I will give to him a white stone, and on the stone a new name has been written—which no one knew except he who received *it*.

[18]And to the angel of the church in Thy-ā-tī'-rā write *this:* The Son of God, He who has His eyes like a flame of fire, and His feet like fine brass, says these things. [19]I know your works and love and service and faith, and your patience—and your works, even the last *to be* more than the first. [20]But I have a few things against you—that you allow *that* woman Jēz'-ē-bĕl (the one who calls herself a prophetess) to teach and to lead My servants astray to commit fôr-nī-cā'-tion and to eat things sacrificed to idols. [21]And I gave her time so that she might repent of her fôr-nī-cā'-tion, and she did not repent. [22]Behold! I will throw her into a bed, and those who commit adultery with her into great trouble, unless they should repent of their works. [23]And I will kill her children with death. And all the churches shall know that I am He who searches the inner parts and hearts. And I will give to each of you according to your works. [24]But to you I say, and to the rest who are in Thy-ā-tī'-rā, (as many as do not have this teaching, and who did not know the deep things of Satan, as they say) I will not put upon you any other load. [25]But what you have, hold fast until I shall come. [26]And he that overcomes, and he that keeps My works until the end, I will give to him authority over the nations. [27]And he shall shepherd them with a rod of iron, even as vessels of pottery are broken in pieces, even as I also have received from My Father—[28]and I will give to him the Morning Star. [29]He that has an ear, let him hear what the Spirit says to the churches.

CHAPTER 3

[1]And to the angel of the church in Sär'-dĭs write *this:* He who has the Spirits of God and the seven stars says these things. I know your works, that you have the name that you live, and are dead. [2]Be watchful and make strong the things that remain, which are about to die. For I have not found your works perfect before God. [3]Remember then how you have received and heard, and keep *them*, and repent. If therefore you will not watch, I will come upon you as a thief, and you shall not know in what hour I shall come upon you. [4]You have a few names also in Sardis which have not made their robes unclean. And they shall walk with Me in white, because they are worthy. [5]He that overcomes, this one shall be clothed in white robes, and I will never in any way blot

out his name from the Book of Life, but I will confess his name before My Father and before His angels. [6]He that has an ear, let him hear what the Spirit says to the churches.

[7]And to the angel of the church in Phĭl-ă-dĕl'-phiă write *this:* The Holy, The True, He that has the key of David, He that opens and no one shuts, and shuts and no one opens, says these things. [8]I know your works. Behold! I have set an open door before you, and no one is able to shut it, because you have a little power, and did keep My word, and did not deny My name. [9]Behold! I give *you those* of the synagogue of Satan, the ones claiming themselves to be Jews, and are not, but lie. Behold! I will make them come and bow down before your feet, and to know that I loved you. [10]Because you kept the word of My patience, I also will keep you out of the hour of trial which *is* about to come upon the whole world to try those who live upon the earth. [11]Behold! I come quickly. Hold fast what you have so that no one may take your crown. [12]He that overcomes, I will make him a pillar in the temple of My God. And he shall never go out any more. And I will write the name of My God upon him, and the name of the city of My God—the new Jerusalem which comes down out of Heaven from My God—and *I will write* My new name *upon him.* [13]He that has an ear, let him hear what the Spirit says to the churches.

[14]And to the angel of the church of *the* Laodiceans [Lā̆y-ŏdd-ĭ-sēe'-ans] write *this:* The Amen, the faithful and true Witness, the Beginning of the creation of God, says these things. [15]I know your works—that you are neither cold nor hot. I would rather you were cold or hot. [16]So, because you are lukewarm, and neither cold nor hot, I am about to spit you out of My mouth. [17]Because you say, I am rich, and have need of nothing—and do not know that you are wretched and miserable and poor and blind and naked—[18]I advise you to buy from Me gold made pure by fire, so that you may be rich, and white robes, so that you may be clothed, and the shame of your nakedness may not be revealed—and *to* anoint your eyes with eye salve so that you may see. [19]As many as I love I rebuke and discipline. Therefore be fervent and repent. [20]Behold! I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me. [21]He that overcomes, I will give to him to sit with Me on My throne, even as I also overcame and sat down with My Father on His throne. [22]He that has an ear, let him hear what the Spirit says to the churches.

CHAPTER 4

[1]After these things I looked, and behold! a door opened in Heaven. And the first voice I heard *was* like that of a trumpet speaking with me, saying, Come up here and I will show you what things must take place

after these things. [2]And instantly I came to be in *the* Spirit. And behold! a throne was set in Heaven, and One was sitting upon the throne. [3]And He who *was* sitting *there* looked like a jasper stone and a sär'-di-ŭs. And a rainbow *was* around the throne, looking like an emerald. [4]And twenty-four thrones *were* around the throne. And I saw twenty-four elders sitting on the thrones, clothed in white robes. And they had golden crowns on their heads. [5]And out of the throne lightnings and thunders and voices went forth. And seven lamps of fire *were* burning in front of the throne, which are the seven Spirits of God. [6]And a sea of glass *was* in front of the throne, like crystal. And in *the* midst of the throne, and around the throne, *were* four living creatures, full of eyes in front and behind. [7]And the first living creature *was* like a lion. And the second living creature *was* like a calf. And the third living creature had the face of a man. And the fourth living creature *was* like a flying eagle. [8]And each one of *the* four living creatures had six wings about *him*, and within *they were* full of eyes. And they never stop day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who *is* to come. [9]And when the living creatures give glory and honor and thanksgiving to Him who sits upon the throne, who lives forever and ever, [10]the twenty-four elders fall down before Him who sits upon the throne. And they worship Him who lives forever and ever, and throw their crowns before the throne, saying, [11]O Lord, You are worthy to receive glory and honor and power, because You created all things, and they are and were created for Your pleasure.

CHAPTER 5

[1]And I saw a book on the right hand of Him who sits upon the throne. *It was* written on the inside and on *the* back, *and* had been sealed with seven seals. [2]And I saw a strong angel shouting with a loud voice, Who is worthy to open the book and to loose the seals of it? [3]And no one in Heaven or upon the earth, or under the earth, was able to open the book, or to look at it. [4]And I was crying very much because no one was found *who was* worthy to open and to read the book, or to look at it. [5]And one of the elders said to me, Do not cry. Behold! The Lion which is of the tribe of Judah, the Root of David, has overcome *so as* to open the book and to loose the seven seals of it. [6]And I saw, and behold! in *the* midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb *was* standing, just as if it had been slain, having seven horns and seven eyes (which are the seven Spirits of God which have been sent into all the earth). [7]And He came and took the book out of the right hand of Him who sits upon the throne.

[8]And when He took the book, the four living creatures and the twenty-four elders fell down before the Lamb. *And* each had harps

and golden bowls full of incenses, which are the prayers of the saints. 9And they sang a new song, saying, You are worthy to take the book and to open its seals, because You were slain and have purchased us unto God by Your blood, out of every tribe and tongue and people and nation. 10And You have made us kings and priests to our God. And we shall rule over the earth. 11And I saw, and I heard *the* voice of many angels around the throne, and of the living creatures, and of the elders—and the number of them was myriads of myriads and thousands of thousands, 12saying with a loud voice, Worthy is the Lamb that has been slain to receive power and riches and wisdom, and strength and honor and glory and blessing. 13And I heard every creature which is in Heaven, and in the earth, and under the earth, the ones that are on the sea, and all the things in them, saying, To Him who sits on the throne, and to the Lamb, blessing, and honor, and glory, and might forever and ever. 14And the four living creatures said, Amen. And the twenty-four elders fell down and worshipped *Him who* lives forever and ever.

CHAPTER 6

1And I saw when the Lamb opened one of the seals. And I heard one of the four living creatures saying, as with a voice of thunder, Come and see. 2And I saw. And behold, a white horse! And He that was sitting upon it had a bow. And a crown was given to Him. And He went out overcoming, and in order that He might overcome.

3And when He opened the second seal, I heard the second living creature saying, Come and see. 4And another, a red horse, went forth. And to him that was sitting upon it *power* was given to him to take peace from the earth—and so that they should kill one another. And a great sword was given to him.

5And when He opened the third seal, I heard the third living creature saying, Come and see. And I saw. And behold, a black horse! And he that was sitting on it had a pair of scales in his hand. 6And I heard a voice in *the* midst of the four living creatures, saying, A quart of wheat for a piece of money, and three quarts of barley for a piece of money. And you may not hurt the oil and the wine.

7And when He opened the fourth seal, I heard *the* voice of the fourth living creature saying, Come and see. 8And I saw. And behold, a pale horse! And he that was sitting upon it *had* Death *as* his name. And hell follows with him. And they were given *the* right to kill with a sword over the fourth part of the earth—even with famine and with death, and by the beasts of the earth.

9And when He opened the fifth seal, I saw under the altar the souls of those who had been killed because of the word of God, and because of the witness which they held. 10And they were crying with a loud voice, saying, O Master, the Holy and the True, how long will You not judge and avenge our blood upon those who live upon the earth? 11And to each were given white robes. And it was said to them that they should rest yet a little time, until both their fellowservants and their brothers (the ones about to be killed as they *were*) should have their number made complete.

12And I saw when He opened the sixth seal, and behold, there was a great earthquake! And the sun became black as sackcloth made of hair. And the moon became as blood. 13And the stars of the sky fell upon the earth, like a fig tree casts its figs out of season when shaken by a mighty wind. 14And *the* sky departed like a book being rolled up. And every mountain and island were moved out of their places. 15And the kings of the earth, and the great ones, and the rich, and the chief captains, and the powerful ones, and every slave, and every freeman hid themselves in the caves and in the rocks of the mountains. 16And they said to the mountains and to the rocks, Fall on us and hide us from *the* face of Him who sits upon the throne, and from the wrath of the Lamb—17because the great day of His wrath has come, and who is able to stand?

CHAPTER 7

1And after these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, so that no wind might blow on the earth, or on the sea or upon any tree. 2And I saw another angel, who had come up from *the* rising of the sun, and who had *the* seal of *the* living God. And he cried with a loud voice to the four angels to whom it was given to them to hurt the earth and the sea, saying, 3Do not hurt the earth or the sea or the trees until we seal the servants of our God on their foreheads. 4And I heard the number of the sealed ones—one hundred and forty-four thousand, sealed out of every tribe of *the* sons of Israel. 5Out of *the* tribe of Judah, twelve thousand *were* sealed. Out of *the* tribe of Reuben, twelve thousand *were* sealed. Out of *the* tribe of Gad, twelve thousand *were* sealed. 6Out of *the* tribe of Asher, twelve thousand *were* sealed. Out of *the* tribe of Naphtali [Năf'-tă-lī], twelve thousand *were* sealed. Out of *the* tribe of Mă-năs'-sēh, twelve thousand *were* sealed. 7Out of *the* tribe of Sĭm'-ĕ-ŏn, twelve thousand *were* sealed. Out of *the* tribe of Levi, twelve thousand *were* sealed. Out of *the* tribe of Is'-să-chär, twelve thousand *were* sealed. 8Out of *the* tribe of Zĕb-ū'-lun, twelve thousand *were* sealed. Out of *the* tribe of Joseph, twelve thousand *were* sealed. Out of *the* tribe of Benjamin, twelve thousand *were* sealed.

9After these things I looked, and behold, a great crowd! *And* no one was able to count it. *For they were* out of every nation, and *of all* tribes and peoples and tongues. *And they were* standing in front of the throne and in front of the Lamb, clothed with white robes, and *they had* palm branches in their hands. 10And crying with a loud voice, they said, Salvation to our God who sits upon the throne, and to the Lamb. 11And all the angels, and the elders, and the four living creatures, stood around the throne. And they fell upon their face before the throne. And *they* worshipped God, 12saying, Amen—Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and strength to our God forever and ever. Amen

13And one of the elders answered, saying to me, These who are clothed with the white robes, who are they? And where do they come from? 14And I said to him, *My* lord, you know. And he said to me, These are the ones who come out of the great trĭb-ū-lā'-tion. And they have washed their robes and have made their robes white in the blood of the Lamb. 15This is why they are before the throne of God, and *why* they serve Him day and night in His Temple. And He who sits upon the throne shall spread His tent over them. 16They shall not hunger any more, neither shall they thirst any more—nor shall the sun ever fall upon them, nor any heat—17because the Lamb which *is* in *the* midst of the throne shall shepherd them. And He will lead them to living fountains of waters. And God will wipe away every tear from their eyes.

CHAPTER 8

1And when He opened the seventh seal, there was silence in Heaven about half an hour. 2And I saw the seven angels who stand before God. And seven trumpets were given to them. 3And another angel came and stood at the altar. And he had a golden censer, and much incense was given to him so that he might give *it* with the prayers of all the saints upon the golden altar which *was* before the throne. 4And the smoke of the incense went up with the prayers of the saints out of the hand of the angel before God. 5And the angel took the censer and filled it from the fire of the altar and threw *it* onto the earth. And there were voices, and thunders, and lightnings, and an earthquake.

6And the seven angels who had the seven trumpets got themselves ready, so that they could sound *their* trumpets. 7And the first angel sounded *his* trumpet. And there came hail and fire mixed with blood, and it was thrown upon the earth. And the third part of the trees was burned up, and all the green grass was burned up. 8And the second angel sounded *his* trumpet. And as *it were* a great mountain burning with fire was thrown into the sea, and the third part of the sea also became blood. 9And the third part of the creatures which *were* in the sea died—those which have life. And the third part of the ships were

destroyed. [10]And the third angel sounded *his* trumpet. And a great star fell out of the sky, burning like a lamp. And it fell upon the third part of the rivers, and upon the fountain of waters. [11]And the name of the star is called Wormwood. And a third *of the waters* became wormwood. And many men died of the waters, because they were made bitter. [12]And the fourth angel sounded his trumpet. And the third part of the sun was struck, and the third part of the moon, and the third part of the stars – so that the third part of them might be made dark, and the day should not shine for a third of it, and the night also.

[13]And I saw and heard one angel flying in *the* midst of Heaven, saying with a loud voice, Woe! Woe! Woe to those who live on the earth, from the rest of the voices of the trumpet of the three angels who *are* going to sound *their* trumpets!

CHAPTER 9

[1]And the fifth angel sounded *his* trumpet. And I saw a star which had fallen to the earth out of the sky. And there was given to it the key of the bottomless pit. [2]And it opened the bottomless pit. And smoke went up out of the pit, like *the* smoke of a great furnace. And the sun and the air were made dark by the smoke of the pit. [3]And out of the smoke came forth locusts onto the earth. And power was given to them, as the scorpions [skôr'-pī-ōns] of the earth have power. [4]And it was commanded them, that they should not hurt the grass of the earth or any green thing or any tree, but only the men who do not have the seal of God on their foreheads. [5]And it was given to them that they should not kill them, but that they should be tormented five months. And their torment *is* like *the* torment of a scorpion when it strikes a man. [6]And in those days men shall seek death, and shall not find it. And they shall desire to die, and death shall flee from them. [7]And the shapes of the locusts *were* like horses ready for war. And on their heads *were* as *it were* crowns like gold. And their faces *were* like *the* faces of men. [8]And they had hair like the hair of women. And their teeth were like *the teeth* of lions. [9]And they had breastplates like breastplates of iron. And the sound of their wings *was* like *the* sound of chariots, of many horses running to war. [10]And they have tails like scorpions, and stings. And their power to hurt men five months was in their tails. [11]And they have a king over them, the angel of the bottomless pit. His name in Hebrew is Ă-bădˊ-don. And in the Greek language, he has Apollyon [Ă-pōlˊ-lī-on] for *his* name.

[12]The first woe is past. Behold! There are still two woes to come after these things.

[13]And the sixth angel sounded *his* trumpet. And I heard one voice from the four horns of the golden altar which *is* before God, [14]saying to the sixth angel who had the trumpet, Release the four angels who are bound at the great river Euphrates [Yoū-frāyˊ-tēez]. [15]And the four

angels were released — who had been made ready for the hour and day and month and year — that they might kill the third *part* of men. [16]And the number of *the* armies of the horsemen *was* two myriads of myriads, and I heard the number of them. [17]And so I saw the horses in the vision, and the ones who were sitting on them. They had fire-colored breastplates, even dusky red and brimstone-like. And the heads of the horses *were* as the heads of lions. And out of their mouths came forth fire and smoke and brimstone. [18]The third part of men were killed by these three — by the fire, and by the smoke, and by the brimstone — which came forth out of their mouths. [19]For their powers are in their mouths — for their tails are like snakes with heads, and with them they hurt. [20]And the rest of men — who were not killed by these plagues — did not even repent of the works of their hands, that they should not worship the demons, and the golden, and the silver, and the brass, and the stone, and the wooden idols — which can neither see nor hear nor walk. [21]And they did not repent of their murders, nor of their magic arts, nor of their fôr-nī-cā'-tions, nor of their thefts.

CHAPTER 10

[1]And I saw another mighty angel coming down out of Heaven, clothed with a cloud. And *he had a* rainbow on *his* head, and his face *was* like the sun, and his feet like pillars of fire. [2]And he had a little book open in his hand. And he placed his right foot upon the sea, and his left upon the earth — [3]and he cried with a loud voice, just as a lion roars. And when he cried, the seven thunders spoke their sounds. [4]And when the seven thunders spoke their sounds, I was about to write. And I heard a voice out of Heaven saying to me, Seal up the things which the seven thunders spoke, and do not write them. [5]And the angel, whom I saw standing upon the sea and upon the earth, lifted up his hand to Heaven. [6]And he swore by Him who lives forever and ever, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it — that there should no longer be any time. [7]But in the days of the voice of the seventh angel, when he is going to sound *the* trumpet, the mystery of God should also be completed, even as He preached to His servants the prophets.

[8]And the voice which I heard out of Heaven was again speaking with me, and saying, Go, Take the little book which is open in the hand of *the* angel who is standing upon the sea and upon the earth. [9]And I went to the angel, saying to him, Give me the little book. And he said to me, Take and eat it up. And it shall make your belly bitter, but it shall be sweet as honey in your mouth. [10]And I took the little book out of the hand of the angel and ate it up. And it was like sweet honey in my mouth, and when I had eaten it, my belly was made bitter. [11]And he said to me. You must again prophesy in regard to many peoples and nations and tongues and kings.

CHAPTER 11

[1]And a reed like a staff was given to me, saying, Get up and measure the Temple of God, and the altar, and the ones who worship in it. [2]And leave out the court which *is* inside the Temple, and do not measure it —because it was given to the Gentiles, and they shall trample the holy city underfoot for forty-two months. [3]And I will give *power* to My two witnesses, and they shall prophesy one thousand two hundred and sixty days, dressed in sackcloth. [4]These are the two olive trees, and *the* two lampstands which stand before the God of the earth. [5]And if anyone should desire to hurt them, fire comes out of their mouth and eats their enemies. And if anyone should desire to hurt them, he must be killed in the same way. [6]These have authority to shut up the sky, so that no rain may fall in *the* days of their prophecy. And they have authority over the waters, to turn them into blood, and to strike the earth with every plague—as often as they desire. [7]And when they shall have finished their witnessing, the beast who comes up out of the bottomless pit will make war with them. And he will overcome them and will kill them. [8]And their bodies *will be* on the street of the great city, which is called spiritually Sodom, and Egypt—where our Lord also was crucified. [9]And *some* of the peoples and tribes and tongues and nations shall see their bodies three days and a half. And they will not allow their bodies to be put into graves. [10]And they that live upon the earth will rejoice over them, and they will make merry and will send gifts to one another—because these two prophets tormented those who live upon the earth. [11]And after three days and a half, *the* Spirit of life from God entered into them, and they stood upon their feet. And great fear fell upon those seeing them. [12]And they heard a great voice out of Heaven saying to them, Come up here! And they went up to Heaven in the cloud, and their enemies saw them. [13]And in that hour there was a great earthquake. And the tenth part of the city fell. And there were killed in the earthquake seven thousand names of men. And the rest became afraid and gave glory to the God of Heaven.

[14]The second woe is past. Behold, the third woe comes quickly.

[15]And the seventh angel sounded *his* trumpet. And there were great voices in Heaven, saying, The kingdoms of the world have become *the kingdoms* of our Lord, and of His Christ—and He shall reign forever and ever. [16]And the twenty-four elders, who sit before God upon their thrones, fell upon their faces and worshipped God, [17]saying, We give thanks to You, O Lord God Almighty, who is and who was and who is to come. *For* You have taken Your great power and have ruled, [18]and the nations were angry, and Your wrath has come. And the time *has come* for the dead to be judged and to give the reward to Your servants the prophets, and to the saints, and to the ones who fear Your name, the small and the great. And *the time has come* to bring to ruin those who have corrupted the earth. [19]And the Temple of God in

Heaven was opened. And the ark of His covenant was seen in His Temple. And there were lightnings and voices and thunders and an earthquake and great hail.

CHAPTER 12

[1]And a great wonder appeared in Heaven—a woman clothed with the sun, and the moon under her feet. And on her head *was* a crown of twelve stars. [2]And she was with child, *and* she cried, being in labor and in pain to bring forth.

[3]And another wonder appeared in Heaven. And behold, a great red dragon which had seven heads and ten horns, and seven crowns upon his heads! [4]And his tail drags the third part of the stars of the sky, and he threw them onto the earth. And the dragon stands in front of the woman who is about to bring forth, so that when she should bring forth her child, he might eat *it*. [5]And she brought forth a male, a son who is going to shepherd all the nations with a rod of iron. And her child was caught away to God and His throne. [6]And the woman fled into the wilderness, where she has a place made ready by God, so that there they should take care of her a thousand two hundred and sixty days.

[7]And there was war in Heaven: Michael and his angels made war against the dragon. And the dragon and his angels made war. [8]And they did not win, nor was their place found in Heaven any more. [9]And the great dragon was thrown out—the old serpent who is called the devil, and Satan—who leads the whole world astray. He was thrown into the earth, and his angels were thrown out with him. [10]And I heard a great voice saying in Heaven, Now the salvation and the power and the kingdom of our God, and the authority of His Christ, has come to pass—because the accuser of our brothers is thrown down, who accuses them before our God day and night. [11]And they overcame him because of the blood of the Lamb, and because of the word of their testimony. And they did not love their life, *even* unto death. [12]Because of this, rejoice O heavens, and you who live in them. Woe to those who live upon the earth and in the sea, because the devil has come down to you, and he has great anger, knowing that he has *only* a short time.

[13]And when the dragon saw that he was thrown onto the earth, he persecuted the woman who brought forth the man *child*. [14]And two wings of the great eagle were given to the woman, so that she might fly into the wilderness into her place—where she is taken care of for a time, and times, and half a time, from *the* face of the serpent. [15]And the serpent put out water from his mouth like a river *to go* after the woman, so that he might cause her to be carried away with the river. [16]And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon put forth out of his mouth. [17]And the dragon was angry with the woman and went to make

war with the rest of her children, who keep the commandments of God, and who have the testimony of Jesus Christ.

CHAPTER 13

[1]And I stood upon the sand of the sea. And rising out of the sea I saw a beast which had seven heads and ten horns. And on its horns *were* ten crowns, and upon its heads *was the* name of blasphemy. [2]And the beast which I saw was like a leopard, and its feet like *those* of a bear, and its mouth like *the* mouth of a lion. And the dragon gave his power to it, and his throne, and great authority. [3]And I saw one of its heads as *if it were* wounded to death. And its deadly wound was healed. And the whole earth wondered after the beast. [4]And they worshipped the dragon who gave authority to the beast. And they worshipped the beast, saying, Who *is* like the beast? Who is able to make war with it? [5]And to it was given a mouth to speak great things, and blasphemy. And authority was given to it to act forty-two months. [6]And it opened its mouth for blasphemy against God, to blaspheme against His name, and His tabernacle, and those who dwell in Heaven. [7]And to it was given *power* to make war with the saints, and to overcome them. And authority was given to it over every tribe and tongue and nation. [8]And all who live upon the earth shall worship it, *all those* whose names have not been written in the Book of Life of the Lamb, slain from *the* foundation of *the* world. [9]If anyone has an ear, let him hear. [10]If anyone brings *into* captivity, into captivity he goes. If anyone will kill by a sword, with a sword he must be killed. Here is the patience and the faith of the saints.

[11]And I saw another beast rising out of the earth, and it had two horns like a lamb, and it spoke as a dragon. [12]And it uses all the authority of the first beast before it. And it causes the earth and the ones who live in it to worship the first beast—whose deadly wound was healed. [13]And it works great miracles, that even fire should be made to come down out of the sky to the earth in the sight of men. [14]And it leads astray those who live on the earth, because of the miracles which were given to it to work in the sight of the beast, commanding those who live on the earth to make an image to the beast—which has the wound of the sword, and lived. [15]And it was given to it to give breath to the image of the beast, so that the image of the beast could even speak. And it would cause as many as would not worship the image of the beast to be killed. [16]And all the small and the great, and the rich and the poor, and the free and the slave, it will force to receive a mark on their right hand, or on their foreheads. [17]And *it shall cause it to be so* that no one will be able to buy or sell unless he has the mark, or the name of the beast, or the number of its name. [18]Here is wisdom. Let him who has understanding count the number of the beast. For it is a man's number and its number is six hundred and sixty-six.

CHAPTER 14

[1]And I saw, and behold! a Lamb standing upon Mount Zion. And with Him were a hundred and forty-four thousand who had the name of His Father written upon their foreheads. [2]And I heard a sound out of Heaven like the sound of many waters, and like a sound of great thunder. And I heard a sound of harpers playing on their harps. [3]And they sing as it were a new song before the throne, and before the four living creatures and the elders. And no one was able to learn the song except the hundred and forty-four thousand who had been redeemed from the earth. [4]These are they who were not made unclean with women—for they are virgins. These are they who follow the Lamb wherever He goes. These were redeemed from among men *as* first-fruits unto God and unto the Lamb. [5]And in their mouth was found no falseness, for they are without blame before the throne of God.

[6]And I saw another angel flying in the midst of Heaven, who had *the* everlasting Gospel to preach *to* those who live on the earth, even *to* every nation and tribe and tongue and people, [7]saying with a loud voice, Fear God and give glory to Him, because the hour of His judgment has come. And worship Him who made the heaven, and the earth, and the sea, and the fountains of waters.

[8]And another angel followed, saying, The great city, Babylon, is fallen, is fallen—because she has given to all nations to drink of the wine of the fury of her fôr-nī-cā'-tion.

[9]And a third angel followed them, saying with a loud voice, If anyone worships the beast and its image, and receives a mark on his forehead or upon his hand—[10]he also shall drink of the wine of the wrath of God which is poured out full strength in the cup of His anger—and he shall be tormented in fire and brimstone in the sight of the holy angels, and in the sight of the Lamb. [11]And the smoke of their torment goes up forever and ever—and they have no rest day and night, those who worship the beast and its image, and if anyone receives the mark of its name. [12]Here is *the* patience of the saints. Here *are* they who keep the commandments of God and the faith of Jesus. [13]And I heard a voice out of Heaven saying to me, Write, Blessed are the dead who die in *the* Lord from this time on. Yes, says the Spirit, that they may rest from their labors—and their works follow with them.

[14]And I saw, and behold, a white cloud! And upon the cloud One like *the* Son of man was sitting. And He had a golden crown upon His head, and in His hand *was* a sharp sickle. [15]And another angel came out of the Temple, crying with a loud voice to Him sitting upon the cloud, Send forth Your sickle and reap, because the hour has come for You to reap, because the harvest of the earth is ripe. [16]And He who

was sitting upon the cloud put forth His sickle upon the earth, and the earth was reaped.

17And another angel came out of the Temple which *is* in Heaven. He also had a sharp sickle. 18And another angel came out of the altar, who had authority over fire. And he called with a loud cry to him who had the sharp sickle, saying, Send your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. 19And the angel put forth his sickle into the earth, and gathered the vine of the earth, and he threw *the fruit* into the great winepress of the wrath of God. 20And the winepress was trodden outside the city, and blood came forth out of the winepress even to the bits of the horses, to the distance of two hundred miles.

CHAPTER 15

1And I saw another wonder in Heaven, great and wonderful—seven angels who had the seven last plagues. For the wrath of God was completed in them.

2And I saw as it were a sea of glass mixed with fire. And the ones who had overcome the beast, and its image, and its mark, and the number of its name, were standing upon the sea of glass. *And* they had God's harps. 3And they sang the song of Moses, a servant of God, and the song of the Lamb, saying, Great and wonderful are Your works, Lord God Almighty. Righteous and true *are* Your ways, O King of the saints. 4Who shall not fear You, O Lord, and glorify Your name? For *You* only *are* holy. For all the nations shall come and worship before you. For Your righteous deeds have been revealed.

5And after these things I saw, and behold! the Temple of the tabernacle of the testimony in Heaven was opened. 6And the seven angels came forth out of the Temple. *And* they had the seven plagues. *And* they were clothed in pure and bright linen, and were tied at the breasts with golden bands. 7And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever. 8And the Temple was filled with smoke from the glory of God, and from His power. And no one was able to enter into the Temple until the seven plagues of the seven angels were finished.

CHAPTER 16

1And I heard a loud voice out of the Temple, saying to the seven angels, Go and pour out the bowls of the wrath of God onto the earth. 2And the first went, and he poured out his bowl onto the earth. And an evil and vicious sore came upon the men who had the mark of the beast, and those worshipping his image. 3And the second angel poured out his bowl onto the sea. And it became as the blood of a dead man. And

every living soul in the sea died. 4And the third angel poured out his bowl onto the rivers, and onto the fountains of waters. And they became blood. 5And I heard the angel of the waters saying, O Lord, You are righteous, He who is and who was, and the Holy One, that You have judged these things. 6For they poured out *the* blood of saints and of prophets, and You gave them blood to drink, for they deserve it. 7And I heard another out of the altar saying, Yes, Lord God Almighty, true and righteous *are* Your judgments.

8And the fourth angel poured out his bowl upon the sun. And it was given to him to scorch men with fire. 9And men were scorched with great heat, so that they blasphemed the name of God—who has authority over these plagues. And they did not repent to give Him glory. 10And the fifth angel poured out his bowl upon the throne of the beast. And its kingdom was made dark. And they were biting their tongues from the pain. 11And they blasphemed the God of Heaven for their pains and for their sores. And they did not repent of their works. 12And the sixth angel poured out his bowl upon the great river Euphrates [Yoŭ-frāy'-tēez]. And its water was dried up, so that the ways of the kings from the rising of *the* sun might be made ready. 13And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, like frogs. 14For they are *the* spirits of demons, working miracles, to go forth to the kings of the earth and of the whole world to gather them together to the battle of that great day of God, the Almighty. 15Behold! I come as a thief. Blessed *is* he that watches, and keeps his clothes, so that he may not walk naked and they see his shame. 16And he gathered them together into the place which is called in Hebrew, Ăr-mă-gĕd'-dŏn.

17And the seventh angel poured out his bowl into the air. And a loud voice came out from the Temple of Heaven, from the throne, saying, It is done! 18And there were voices and thunders and lightnings. And there was a great earthquake, such as has not come to pass since men were on the earth—so mighty *and* so great an earthquake *was it*. 19And the great city came *apart* into three parts. And the cities of the nations fell. And the great Babylon was remembered before God, to give her the cup of the wine of the fury of His wrath. 20And every island fled away. And no mountains were found. 21And a great hail, like the weight of a talent, came down out of the sky upon men. And men blasphemed God, because of the plague of the hail—for its plague is very, very great.

CHAPTER 17

1And one of the seven angels (of those who had the seven bowls) came and spoke with me, saying to me, Come here. I will show you the judgment of the great harlot who sits upon the many waters—2with

whom the kings of the earth committed fôr-nī-cā'-tion. And those that live upon the earth were made drunk with the wine of her fôr-nī-cā'-tion. [3]And he carried me away in *the* Spirit into a wilderness. And I saw a woman sitting upon a scarlet beast, full of names of blasphemy. *And the beast* had seven heads and ten horns. [4]And the woman was dressed in purple and scarlet, and was made golden with gold and precious stones and pearls. And she had a golden cup in her hand which was full of hateful things, and of *the* uncleanness of her fornication. [5]And a name *was* written upon her forehead, MYSTERY, BABYLON THE GREAT, the mother of the harlots, and of the hateful things of the earth. [6]And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered with great wonder when I saw her. [7]And the angel said to me, Why did you wonder? I will tell you the mystery of the woman, and of the beast which carries her—which has the seven heads and the ten horns. [8]*The* beast which you saw was, and is not, and is about to come up out of the bottomless pit, and to go into perdition. And they who live upon the earth, whose names are not written in the Book of Life from *the* foundation of *the* world, will wonder when they see the beast which was, and is not, and yet is.

[9]Here *is* the mind which has wisdom: The seven heads are seven mountains, where the woman sits upon them. [10]And there are seven kings—the five have fallen, and the one is, *and* the other has not yet come. And when he comes, he must stay a little while. [11]And the beast which was, and is not, he also is an eighth, and is of the seven, and goes into perdition. [12]And the ten horns which you saw are ten kings, which have not yet received a kingdom—but will receive authority as kings one hour with the beast. [13]These have one mind. And they shall give up their power and authority to the beast. [14]These will make war with the Lamb. And the Lamb will overcome them—because He is Lord of lords and King of kings. And those that *are* with Him *are the* called and chosen and faithful ones. [15]And *he* says to me, The waters which you saw, where the harlot sits, are people and multitudes and nations and tongues. [16]And the ten horns which you saw upon the beast, these shall hate the harlot. And they shall make her poor and naked, and they shall eat her flesh and shall burn her with fire. [17]For God has put into their hearts to do His will, and to act in one mind—and to give their kingdom to the beast, until the words of God shall be fulfilled. [18]And the woman whom you saw is the great city, which has rulership over the kings of the earth.

CHAPTER 18

[1]And after these things I saw an angel coming down out of Heaven. And he had great authority, and the earth was lighted up by his glory.

[3]And he cried mightily with a loud voice, saying, Babylon the great
is fallen, is fallen. And it has become a home of demons, and a prison
of every unclean spirit, and a prison of every unclean and hated bird
—[3]because all the nations have drunk of the wine of the fury of her
fôr-nī-cā'-tion. And the kings of the earth committed fôr-nī-cā'-tion
with her. And the merchants of the earth were made rich through the
power of her luxury.

[4]And I heard another voice out of Heaven, saying, Come forth out
of her, My people, so that you do not have any part in her sins, and so
that you may not receive of her plagues—[5]for her sins followed as far
as Heaven, and God remembered her wicked deeds. [6]Give to her even
as she also gave to you, and double to her double, according to her
works. In the cup which she mixed, mix to her twice as much. [7]As
much as she glorified herself and lived in luxury, so much torment and
sadness give to her. Because she says in her heart, I sit *as* a queen, and
I am not a widow—and, I will in no way see sorrow—[8]because of this
her plagues shall come in one day, death and sorrow and hungering.
And she shall be burned with fire. For the Lord God who judges her *is*
strong. [9]And the kings of the earth shall weep for her and shall wail for
her—the ones who committed fôr-nī-cā'-tion with her and lived in lux-
ury—when they see the smoke of her burning, [10]standing afar off be-
cause of the fear of her torment—saying, Woe! Woe! The great city,
Babylon, the strong city! for in one hour your judgment has come.
[11]And the merchants of the earth weep and grieve for her, because no
one buys their goods any more—[12]goods of gold, and of silver, and of
precious stone, and of pearl, and of fine linen, and of purple, and of
silk, and of scarlet, and all thyine wood, and every article of ivory, and
every article of most precious wood, and of brass, and of iron, and of
marble, [13]and cinnamon, and incense, and ointment, and frankincense,
and wine, and oil and finest flour, and wheat, and cattle, and sheep,
and of horses, and of chariots, and of the bodies and souls of men. [14]And
the ripe fruit of the lust of your soul has gone away from you, and all
the fat things and all the bright things have left you—and you shall
never find them any more.

[15]The merchants of these things, who were made rich from her, shall
stand afar off because of the fear of her torment, weeping and grieving,
[16]and saying, Woe! Woe! *to* the great city which was clothed in fine
linen and purple and scarlet, and which was made golden with gold
and precious stone and pearls. [17]For in one hour so much wealth was
made nothing. And every ship-pilot, and all the company in ships, and
sailors, and as many as trade by sea, stood afar off [18]and cried when
they saw the smoke of her burning, saying, What *city is* like the great
city? [19]And they threw dust upon their heads, and cried—weeping and

wailing—saying, Woe! Woe! *to* the great city, in which all who had ships in the sea were made rich from her riches. For in one hour she was made nothing. [20]Rejoice over her, O Heaven, and *you* holy apostles, and *you* prophets. For God has judged your judgment upon her.

[21]And one mighty angel took up a stone, like a great millstone, and threw *it* into the sea, saying, In this way Babylon the great city shall be thrown down with great power, and it will never be found any longer. [22]And *the* sound of harpers and musicians and flute-players and trumpet-players shall never be heard in you any longer. And no skillful worker of any trade shall be found in you any longer. And *the* sound of *the* millstone shall never be heard in you any longer. [23]And *the* light of a lamp shall never shine in you any longer. And *the* voice of *the* bridegroom and of *the* bride shall never be heard in you any longer. For your merchants were the great ones of the earth—for by your magic arts all the nations were led astray. [24]And in her *the* blood of prophets and saints was found, and of all those who were killed upon the earth.

CHAPTER 19

[1]And after these things I heard a loud voice of a great multitude in Heaven, saying, Hallelujah [Hăl-lē-loo'-yă], salvation and glory and honor and power to the Lord our God. [2]For His judgments *are* true and righteous. For He judged the great harlot, who made the earth rotten with her fôr-nī-că'-tion. And He has avenged the blood of His servants at her hand. [3]And a second time they said, Hallelujah. And her smoke goes up forever and ever. [4]And the twenty-four elders and the four living creatures fell down and worshipped God who sits on the throne, saying, Amen—Hallelujah! [5]And a voice out of the throne came forth, saying, Praise our God, all His servants, and you who fear Him, both the small and the great. [6]And I heard as *it were* a voice of a great multitude, and as a sound of many waters, and as a sound of strong thunders, saying, Hallelujah! For the Lord God Almighty has ruled. [7]Let us rejoice and shout for joy. And let us give glory to Him. For the marriage of the Lamb has come, and His wife has made herself ready. [8]And it was given to her that she should be clothed with fine linen, pure and bright—for the fine linen is the righteousness of the saints. [9]And he says to me, Write, Blessed *are* they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God. [10]And I fell at his feet to worship him. And he says to me, See *that* you do not *do it*. For I am a fellow servant of you and of your brothers who hold the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy.

[11]And I saw Heaven opened. And behold, a white horse! And He who was sitting upon it is called Faithful and True. And He judges

and makes war in righteousness. 12And His eyes *were* as a flame of fire, and upon His head were many crowns. *And* He had a name written which no one knows but Himself. 13And He was clothed in a robe dipped in blood. And His name is called, The Word of God. 14And the armies in Heaven were following Him upon white horses, clothed with fine linen, white and pure. 15And out of His mouth a sharp sword goes forth, in order that He might strike the nations with it. And He shall shepherd them with a rod of iron. And He treads the press of the wine of the fury and wrath of God Almighty. 16And He has upon *His* robe, and upon His thigh the name written, KING OF KINGS AND LORD OF LORDS.

17And I saw one angel standing in the sun. And he cried with a loud voice, saying to all the birds which fly in the midst of the sky, Come and gather yourselves to the supper of the great God, 18so that you may eat *the* flesh of kings, and *the* flesh of chief captains, and *the* flesh of strong men, and *the* flesh of horses, and those who sit on them, and *the* flesh of all—free and slaves, and small and great.

19And I saw the beast, and the kings of the earth, and their armies gathered together to make war with Him who sits on the horse, and with His army. 20And the beast was taken, and the false prophet with him—*the one* who worked the miracles before him, by which he led astray those who received the mark of the beast, and those who worshiped his image. These two were thrown alive into the Lake of Fire, which burns with brimstone. 21And the rest were killed with the sword of Him who sits on the horse, *the sword* which goes forth out of His mouth. And all the birds were filled with their flesh.

CHAPTER 20

1And I saw an angel coming down out of Heaven. *And* he had the key of the bottomless pit and a great chain in his hand. 2And he laid hold of the dragon, the old serpent, who is *the* devil and Satan, and tied him up for a thousand years. 3And he threw him into the bottomless pit, and shut him *up*, and set a seal over him so that he should not lead the nations astray any longer—until the thousand years were fulfilled. And after these things he must be set free a little time.

4And I saw thrones. And they sat upon them. And judgment was given to them. And *I saw* the souls of those who were beheaded because of *their* testimony to Jesus, and because of the word of God, and those who did not worship the beast, nor his image, and did not receive the mark upon their forehead, and upon their hand. And they lived and ruled with Christ the thousand years. 5But the rest of the dead did not live again until the thousand years had been fulfilled. This *is* the first resurrection. 6Blessed and holy *is* he who has part in the first

resurrection — over these the second death has no power, but they shall be priests of God and of Christ, and shall rule with Him a thousand years. 7And when the thousand years have been fulfilled, Satan will be set free from his prison, 8and he will go out to lead astray the nations which *are* in the four corners of the earth — Gog and Magog — to gather them together to war, whose number *is* as the sand of the sea. 9And they went upon the breadth of the earth and circled around the camp of the saints and the beloved city. And fire came down from God out of Heaven and consumed them. 10And the devil who led them astray was thrown into the Lake of Fire and of Brimstone, where the beast and the false prophet *were*. And they shall be tormented day and night forever and ever.

11And I saw a great white throne, and Him who sits upon it — from whose face the earth and the sky fled away, and no place was found for them. 12And I saw the dead, small and great, standing before God. And books were opened. And another book was opened, which is *the Book* of Life. And the dead were judged out of the things written in the books, according to their works. 13And the sea gave up the dead in it. And death and hell gave up the dead in them. And they were judged each according to their works. 14And death and hell were cast into the Lake of Fire. This is the second death. 15And if anyone was not found written in the Book of Life, he was thrown into the Lake of Fire.

CHAPTER 21

1And I saw a new heaven and a new earth — for the first heaven and the first earth were passed away, and the sea is no more.

2And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride made ready for her Husband. 3And I heard a great voice out of Heaven, saying, Behold! The tabernacle of God *is* with men. And He shall dwell with them, and they shall be His people, and God Himself shall be with them *as* their God. 4And God shall wipe away every tear from their eyes. And there shall be no more death, or sorrow, or crying, nor shall there be pain any longer — because the former things are passed away. 5And He who sits upon the throne said, Behold! I make all things new. And He says to me, Write, because these words are true and faithful. 6And He said to me, It is done. I am the A and the Z, the Beginning and the End. To him that thirsts, I will give of the fountain of the water of life freely. 7He that overcomes shall inherit all things, and I will be to him God, and he shall be to Me a son. 8But to fearful, and unbelieving, and hateful ones and murderers, and fôr-nī-cā'-tors, and users of magic arts, and worshippers of idols, and all liars, their part *is* in the Lake which burns with fire and brimstone — which is the second death.

9And one of the seven angels which had the seven bowls full of the seven last plagues came to me and spoke with me, saying, Come here. I will show you the bride, the Lamb's wife. 10And he carried me away in *the* Spirit to a great and high mountain. And he showed me the great city, the holy Jerusalem, coming down out of Heaven from God. 11*And* it has the glory of God, and her shining *was* like a most precious stone, even as a crystal-like jasper stone. 12*And* it also has a great and high wall, having twelve gates. And at the gates *were* twelve angels. And names were written on them, which are *those* of the twelve tribes of the sons of Israel. 13On *the* east *were* three gates, on *the* north three gates, on *the* south three gates, *and* on *the* west three gates. 14And the wall of the city has twelve foundations; and on them the names of the twelve apostles of the Lamb *were written*. 15And he that was speaking with me had a golden reed, in order that he might measure the city, and its gates, and its wall. 16And the city is laid out as a square. And its length is as much as the width also. And he measured the city with the reed, *and it was* twelve thousand furlongs—the length and the width and the height of it are equal. 17And he measured its wall, a hundred *and* forty-four cubits, a measure of a man, that is, *the* angel's. 18And the wall was made of jasper. And the city *was* pure gold, like pure glass. 19And the foundations of the wall of the city were decorated with every precious stone. The first foundation *was* jasper. The second *was* sapphire [săf'-fīre]. The third *was* chalcedony [kăl-sēe-dō'-nēe]. The fourth *was* emerald. 20The fifth *was* sardonyx [sär'-dō-nĭx]. The sixth *was* sär'-dī-ŭs. The seventh *was* chrysolite [krĭs'-ō-līte]. The eighth *was* beryl [ber'-ĭl]. The ninth *was* topaz. The tenth *was* chrysoprasus [krī-sŏp'-rā-sŭs]. The eleventh *was* hy'-ā-cīnth. The twelfth *was* amethyst [ām'-ē-thĭst]. 21And the twelve gates *were* twelve pearls, each one of the gates in turn was one pearl. And the street of the city *was* pure gold, like glass one can see through. 22And I saw no temple in it—for the Lord God Almighty is its Temple, and the Lamb. 23And the city has no need of the sun, nor of the moon, that they should shine in it—for the glory of God gave it light, and its lamp is the Lamb. 24And the nations of the ones who are saved shall walk in its light. And the kings of the earth bring their glory and honor into it. 25And its gates shall never be shut by day, for no night shall be there. 26And they shall bring the glory and the honor of the nations into it. 27And in no way may anything which is unclean, and which practices ă-bŏm-ĭ-nā'-tion and a lie, enter into it. But those who are written in the Book of Life of the Lamb *may enter into it*.

CHAPTER 22

1And he showed me a pure river of water of life, clear as crystal, going forth out of the throne of God and the Lamb. 2In the middle of its street, and of the river, on this side, and on that side, a tree of life *was*

producing twelve fruits—yielding its fruit each month. And the leaves of the tree *were* for *the* healing of the nations. [3]And there shall be no curse any more. And the throne of God and of the Lamb shall be in it. And His servants shall serve Him, [4]and they shall see His face. And His name *is* on their foreheads. [5]And no night shall be there. And they have no need of a lamp and of sunlight, because the Lord God gives them light. And they shall rule forever and ever.

[6]And he said to me, These words *are* faithful and true. And the Lord God of the holy prophets sent His angel to show His servants the things which must soon come to pass. [7]Behold! I come quickly. Blessed *is* he who keeps the words of the prophecy of this book. [8]And I, John, *was* he who was seeing and hearing these things. And when I heard and saw, I fell down to worship before the feet of the angel who was showing me these things. [9]And he says to me, See *that you do* not *do it*—for I am a fellow servant of you and of your brothers, the prophets, and of those who keep the words of this book. Worship God. [10]And he says to me, Do not seal the words of the prophecy of this book, because the time is near. [11]He that is unrighteous, let him be unrighteous still. And he that is filthy, let him be filthy still. And he that *is* righteous, let him be righteous still. And he that *is* holy, let him be holy still. [12]And behold, I come quickly. And My reward is with Me—to give to each according as his work shall be. [13]I am the A and the Z, *the* Beginning and *the* End, the First and the Last. [14]Blessed *are* they that do His commandments, that they may have a right to the tree of life, and that they should go into the city by the gates. [15]But on the outside *are* the dogs, and the workers of magic arts, and the fôr-nī-cā'-tors, and the murderers, and the worshippers of idols, and everyone that loves and practices a lie.

[16]I, Jesus, sent My angel to testify these things to you for the churches. I am the Root and the Offspring of David, the bright and Morning Star. [17]And the Spirit and the bride say, Come. And he that hears, let him say, Come. And he that thirsts, let him come—and whosoever will, let him take the water of life freely.

[18]For I testify to everyone who is hearing the words of the prophecy of this book, If anyone should add to these things, God shall add to him the plagues which are written in this book. [19]And if anyone should take from the words of *the* book of this prophecy, God shall take away his part from *the* Book of Life, and out of the holy city, and of the things which are written in this book.

[20]He who testifies these things says, Yes, I come quickly! Amen. Even so, come, Lord Jesus.

[21]The grace of our Lord Jesus Christ *be* with you all. Amen.